THE

MILES GLORIOSUS

OF

T. MACCIUS PLAUTUS:

A REVISED TEXT, WITH NOTES.

BY

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PREFACE

TO THE THIRD EDITION.

I HAVE now, I hope, removed all the errors of the Press which occurred in the earlier editions. I have also made a few changes in the Text, and a few corresponding modifications in the notes. I have introduced into the Text in four places (309, 439, 565, 936) the non-interrogative enclitic -*nĕ*, the existence of which in early Latin has been completely established by Professor Minton Warren in *The American Journal of Philology* (1881) II. 5, p. 50 *sqq*.

In 684 I now read with A, followed by Ussing and Ribbeck—

> Nam bona uxor, ludus durust, si sit usquam gentium,
> Vbi ea possit inveniri.

> "For a good wife, if such a thing there is—
> 'Tis no child's play to hit the way to find her."

It must be owned that *ludus durus* is a strange expression for the ἀγὼν μέγιστος of Greek. We should rather have expected *lucta durast*, or could there have existed in old Latin a form *luctus* beside

lucta having the meaning of *lucta?* Then *luctus* would be almost indistinguishable from *ludus*, *d* and *ct* being constantly confused. The unnatural order of the words is not uncharacteristic of early Latin: see Ussing on *Asinaria*, 230. However strange the reading of the Ambrosian palimpsest may be, we are loth to rebel against the authority of a *codex* which has thrown such a flood of light on the text of Plautus. *Institit plantam quasi iocabo* (Casina, 788) would, no doubt, have become further and further corrupted by successive conjectures if A had not come to our rescue with the admirably appropriate *Institit plantam quasi Luca bos*. The pretended bride, who was really a stout young slave masquerading as a girl, "put down her foot like an elephant." It will be interesting to observe when this new example of the old Latin word for an elephant will get into the Lexicons. They have not yet noticed *attexta* in the *De Rep.* of Cicero. The value of the testimony of A is, however, seriously impaired by the discrepancies between the reports of the different critics who have examined it and recorded its readings. For instance, in this passage, *Mil. Glor.* 684, Studemund has elicited a very different reading from A—

> Nam bona uxor *suave ducust* si sit usquam gentium
> Vbi ea possit inveniri.

Adding two letters which might easily have fallen out, *t* after *c*, with which it is constantly confounded,

and *u* before *u*, Studemund gives the excellent reading—

> Nam bona uxor *suave ductu'st*, si sit usquam gentium
> Vbi ea possit inveniri.
>
> "A good wife's sweet to wed, if anywhere
> There is a spot in which she may be found."

For *suave* we have the well-known parallels *triste lupus stabulis* and *varium et mutabile semper Femina;* and it will be observed that if Studemund has rightly read A, its tradition is almost identical with that of the other mss, especially CD (see crit. note). One fears that an ingenious editor, when he has hit on an admirable emendation, persuades himself that he finds it in the almost undecipherable palimpsest; and that we may have reason to apply to A a distich originally aimed at the Holy Scriptures, and constantly quoted by the late Sir William Hamilton with reference to the *data* of Consciousness—

> Hic liber est in quo quaerit sua dogmata quisque,
> Invenit et pariter dogmata quisque sua.

I have introduced some changes into my exercises in translation after the manner of Plautus to bring them more into conformity with recently-observed Plautine metrical usage: I mean the rules which regulate the division of the trisyllabic feet between two words, and that strange law against ending the verse with two iambic words.

Since the appearance of the 2nd edition an article

dealing with the text of the *Miles Gloriosus* appeared in the *Rheinisches Museum* (vol. xl., pp. 521–562), from the pen of Th. Birt of Marburg. I add here some of his most remarkable comments. None of them seem to me particularly valuable. However, I warmly agree with him in his rejection of *stragem* for *fartum* in line 6—

> Quae misera gestit fartum facere ex hostibus,

which has been so universally accepted by recent German editors (except Ussing). I am glad to find that Birt defends *fartum*, as I do, on the ground of the alliterative character of the passage, as well as the *vis comica* of the scene:—"Welche echt komische Bravade! Zu Füllsell zerhacken will das Schwert den Feind! Die Alliteration sichert diese Vermuthung."

Some of his conjectures are, to say the least, unnecessary. For instance, in 11—

> Neque aequiperare suas virtutes ad tuas,

Birt reads *Attalus* for the plainly sound *ad tuas*, comparing Poen. III. 3. 51 (663), and many places in Plautus which allude to *Darius*, *Philippus*, and *Antiochus*. More to be commended is his proposal to read *unicam* for *in vicem* in 150—

> Et mox ne erretis haec duarum hodie *in* vicem
> Et hinc et illinc mulier feret imaginem.

Unicus = *unus* is frequent in Plautus, *e.g.* Stich. 351.

194. Birt absurdly reads *ad omne molu* (μῶλυ) *maleficum.* The much-vexed verse 217 should stand thus, in the same critic's opinion—

Tibi ego! An ebriatu's? Men' scis te adloqui? Heus, Palaestrio.

He seems doubtful whether to explain *tibi ego* as a case of ellipse of *dico* or as an aposiopesis like Virgil's *Quos ego—sed motos praestat componere fluctus.* He finds *ebriatus* in a fragment which also explains the use of the word here—

Homo ebriatus somno sanari solet.

I will here record a suggestion on another very doubtful verse, 223, which has been communicated to me by my friend Mr. A. E. Housman, an ingenious and brilliant emendator. The verse runs thus, as given in my edition—

Interclude †conmeatum† inimicis, tibi moeni uiam.

Mr. Housman suggests

Interclude iter inimicis omne, at tibi moeni uiam.

According to his view *omne at* suggested (*c*)*onmeatum*, which is in the next line. Ribbeck reads—

Interclude inimicis itiner, caute tibi moeni uiam.

268. Si ita non reperio, ibo odorans quasi canis venaticus.

In this verse for *ita*, which certainly seems out of place, Birt would read *im*, and so in several other passages in Plautus where *eum* or *eam* completely disappears under elision. It is strange that he has

overlooked the fact that Bothe long ago proposed *an im amittis* for *anī amittis* and *animā amittis* of the mss on *Mil. Glor.* 1424, where there seems to be far more reason for the introduction of *im* than in any of the passages where Birt would supply that form. He would also read *indu* for *in* in *Mil. Glor.* 332 and 351 (where he denies the possibility of making *quoiiquam* trisyll. with Brix), in 421, and in many places (13 in all) in the other plays, where the metre seems to demand the change.

In 368—

PH. Tu me vidisti? SC. Atque his quidem hercle oculis.
PH. Carebis credo.

Birt would read *corgo* (explained by Paul. Fest. as = *profecto*). But this semi-ironical use of words like *credo*, *opinor*, "I am thinking," is quite Plautine: cp. Cas. III. 6. 9, *dabo tibi μέγα κακόν ut opinor.* He would introduce the same word, or in some cases *probe ego* instead of *profecto*, wherever it occurs, and often instead of *hercle* and other exclamations, when the metre would be improved by the change.

For 481—

Satin abiit ille neque erili negotio—

he proposes

Satin abiit ille? nec hercle suom negotium;

and in 587, 588, he would read—

Occisam saepe sapere plus *stulto* suem
Quoi mens adimatur ne id quod vidit viderit.

But this, like nearly all the views which have been propounded about this passage, fails to explain the word *saepe* (*often*). I think this word has been neglected universally, except by myself and Mr. Strong, who would read *occlusam saepe*, "shut in a stye," regarding "a sow shut in a stye," as a natural figure whereby to express a stupid man with contracted experience. But I do not think that *saepes* would be a natural expression for "a stye."

In 236, *ego mi istuc scio*, Prof. Palmer objects to *egō*, and would read *ego omne istuc scio*, or *ego istuc satis scio*, which occurs in Terence, Hec. v. 4. 37 (877).

In 783—

> Quoi facetiarum *cor* corpusque sit plenum et doli

the same masterly Plautine emendator would read

> Quoi facetiarum corpus *usque* sit plenum et doli,

comparing *usque plenis cantharis*, Pers. v. 2. 40 (817) (filled *to the brim*). *Usque* would have fallen out after corp*usque* as easily as *cor* before *cor*pus, and the metre would be vastly improved by the adoption of Prof. Palmer's brilliant emendation.

The following are the most interesting recent suggestions of other Plautine scholars which have been made since the appearance of the 2nd ed.

65. *Molestaé sunt orant ámbiunt exóbsecrant* is now read by Studemund, who for *molestaé* compares Most. 504, and for *exobsecrant*, Asin. 246.

110. For *sublinit os illi lenae* Leo proposes *sublinit oscillum lenae.*

The same critic would read, in 360,

Dispessis manibus patibulum quom subbites. SC. Quam nam ob rem?

404 should stand thus, according to Bergk—

Resipiscis: si aderum haec res prius percrebuerit, peribis.

In 451, Leo suspects that under the *at herus* of Sceledrus lies the word *Atticis*, and would read

PH. Hosticum hoc mihi
Domiciliumst, Athenis domus est Atticis. Ego istam domum.

The same critic defends verse 675 usually bracketed by presenting it in this improved form—

Vt quem in divis rebus sumas sumptus sapienti lucrost.

And 678 he thus emends—

Liberae sunt aedes: liber sum autem ego: mei volo vivere.

A very corrupt passage, 799, is thus somewhat daringly corrected by O. Seyffert:

Ne me surdum esse arbitreris, sodes: ego recte meas
Auris utor.

810, 811. *Interea tace: ut . . . aget* is corrected by Forchhammer *Interea face ut . . . agat.* The second of these verses Leo gives thus—

Vt nunc etiam hic agat *ac tu tum* partis defendas tuas.

The following new division of the words between the two speakers in 1073 is proposed by Ussing in the *emendanda et addenda* to Vol. IV., Pt. 1, given in the Preface to Vol. IV., Pt. 2. It greatly improves the sense:—*Palaestrio.* Quid est? *Milphidippa.* Vt ludo, nequeo hercle, &c.

For *adibit* in 1222 and *adibone* in 1242 Leo would read *adbitit* and *adbitone.*

Bergk would print prepositions as one word with the word governed by them, and would introduce the form *oenus* for *unus, quei* for *qui, seimiam* for *simiam,* on the authority of A.

It is gratifying to observe what progress Plautine studies are making in America. I have already referred to Professor Minton Warren's contributions to a correct text of this play. I take this opportunity of directing the attention of readers of the *Miles Gloriosus* to a very able and suggestive paper in *The American Journal of Philology* (Vol. VIII., No. 1), by Prof. Andrew F. West, of Princeton College. He carefully examines the celebrated passage 219–230 (Ribbeck's ed.) *viden' hostes tibi adesse . . . . . nos inimicos profligare posse*, and, viewing it in connection with the foregoing allusion to the imprisonment of Naevius, vv. 213–14, draws some interesting inferences, which he thus summarises:—

The general conclusion at which we arrive is this: the passage, keeping steadily within the limits so rigidly imposed by Roman stage-censorship, is written from the standpoint of sympathy

with the *plebs* in favour of Scipio's assuming command against Hannibal, and reflects very brightly and completely those features of the Second Punic War which were prominent and recent in 205 B.C. No other period in the war matches the passage with any completeness. The passage is one which might naturally be expected because of Plautus' plebeian sympathies, his desire in an early play to win favor with his audiences, and because of the fact that his dramas are loosely wrought, and are free enough to admit of just such license. They were more like comic operas than formal comedies. The correspondence of this passage in important details with the date of the play otherwise ascertained is an additional consideration in favor of such date, and makes it reasonably certain, as between 206 B.C. and 205 B.C., that 205 B.C. is the true date of the *Miles*. I think it quite a reasonable conjecture to say that, taking Naevius' offence as committed in September or November, 206, the expiration of the term of office of the Metelli in February, 205, the plea of Scipio before the Senate in February, 205, the *Miles* on the stage while Naevius was in prison and Scipio was asking to be sent against Hannibal—that, under these circumstances, the most likely time for Naevius' release was not till after, but probably soon after, M. Metellus went out of praetorian office, in February, 205 B.C.

PREFACE

TO THE SECOND EDITION.

In this edition the notes have been revised and corrected. In some cases the explanation given in the first edition has been replaced by a new one; but only in a couple of passages, where the former interpretation seemed untenable. I have thought it better to bring together in this Preface any additional matter which I have collected, either in the form of suggestions made by others or of new arguments which have occurred to myself.

Line 8.

Quae misera gestit fartum facere ex hostibus.

I am glad to see that Ussing gives up *stragem*, which has found favour with the editors since Ritschl. In defence of *fartum* for *fratem* of the mss., Ussing justly observes that the phrase would have been *stragem facere hostium*, not *ex hostibus*. Moreover, the strongly *alliterative* character of the passage is de-

cisive in favour of *fartum*. In 691, *qui farcit* is certainly "the sausage-maker." Add to the passages there cited *fartos echinos*, Fr. Inc. 21.

Line 68.

Py. Haben tabellas? Ar. Vis rogare? habeo et stilum.

O. Ribbeck reads:

Py. Habes —? Ar. Tabellas uis rogare? habeo et stilum.

Thus we are saved from accepting the common explanation whereby *rogare* is made to mean 'to enlist recruits." Ussing reads *Quis rogare*, "can you ask?" Perhaps, retaining *uis rogare*, we might render 'can you ask me (when you know I forestall all your needs)?'

Line 100.

Is amabat meretricem acre Athenis Atticis.

My emendation of *acre* for *matre* seems to me well-nigh proved by a passage in Apuleius, pointed out to me by my friend Professor Davies. The passage is Met. 10. 32, *nunc mite coniventibus nunc* acre *comminantibus pupulis*. The only objection to my reading was the usage of *acre* for *acriter*, which a reviewer in Bursian's *Jahresbericht* says I have in vain essayed to defend. But here we have this very usage in a writer whose style is saturated with Plautinisms,

such as *examussim*, *inter sacrum et saxum*, *enim* as first word, *Athenae Atticae*—the latter phrase probably borrowed from this very verse. To the examples of *acre* for *acriter* which I have given, Ussing adds *acre aeger*, Varro ap. Non. 513; and, as parallel, he quotes *memore*, *dapsile*, from Pomponius, and *perspicace* from Afranius.

Professor Ussing, I am gratified to find, accepts my conjecture and reads *acre* in his text. He has also accepted my restoration of *ad me* in 231, my *quippe qui* in 604, as well as my views about the text in 1054 and 1289, where, however, he prints *Achilles* in both places, though he regards the penult as short. Perhaps rightly. O. Ribbeck reads *Achĭles* in both places.

LINE 185.

PE. Dixi ego istuc: nisi quid aliud uis. PA. Volo. hoc ei dicito:

It has been suggested to me by Mr. Bury that *dixi ego istuc* might mean, "the order is (as good as) given." Per. could not have actually given the order, as he had not left the stage; hence *nuntiabo* in 196. The same most promising young scholar suggests that in 743—

Verum ubi dies decem continuos sit, east odiorum Ilias—

in the word *decem* there is an allusion to the ten years' siege of Troy: this would be an additional argument for the soundness of *odiorum Ilias*.

LINE 693.

Flagitiumst, si nil mittetur: quo supercilio spicit.

I have defended *quae*, which has the authority of A and BCD and Festus against the *quo* of FZ, which had been accepted by all the editors. Ussing, I am glad to see, reads *quae*, understanding *ei*, as I suggested. He proposes in his notes *quae supercilia inficit*, quoting Iuvenal 2, 93, *supercilium madida fuligine tinctum*. O. Ribbeck also reads *quae*. I am strongly disposed to accept A. Palmer's suggestion (*Hermathena*, VII., p. 145) on this verse. He would make no change in the text except the change of *supercilio* to *supercilia* or *supercilium*, and would render, "it's a shame if we send no present to the woman who tells fortunes from the eyebrows." He adds, "*spicere* with an accusative was, we are told by Varro, the very form of expression used for divining by augury: "in auguriis etiam nunc dicunt *avem specere*." The eyebrow most likely held the place with ancient fortune-tellers which the palm of the hand holds with modern gipsies."

LINE 779.

PE. Edepol qui te de isto multi cupiunt non mentirier.

Professor Ussing will not accept my defence of *non* of all the mss. But I am glad to find he does

not acquiesce in *nunc,* the tasteless conjecture of Acidalius, which has been universally accepted by the editors of Plautus. He reads, at the suggestion of Gertz,

> edepol qui te de isto multi opinentur mentirier—

a verse which is not indeed open to the criticisms which I have made on the sentiment of the vulgate reading; but which is, in my opinion, not only unwarranted by ms. authority, but in itself bald, frigid, and otiose in the highest, or lowest, degree.

In 895, Mr. Verrall would read, almost with the mss.—

> malae mulieres: ne pave; peioribus conveniunt.

He renders, "have no fear: they have to match a lot still worse." For the sentiment he compares Mrs. Poyser's retort to Bartle Massy, "the women are foolish; the Almighty made 'em to match the men."

Professor Palmer would read—

> malae mulieres, ne pave, peiores usu fiunt.

Comparing verse 1218, where Acr. says—

> edepol nunc nos tempus est malas fieri peiores.

LINE 940.

. . . datne eapse mulier operam.

Mr. Verrall (*Camb. Univ. Reporter*, June 14, 1881) would read *dat eam ab se mulier operam*. He explains, "a woman gives such service of free will," deception being her natural employment, and therefore its own reward.

LINE 883.

Postquam adbibere aures meae tuae morium orationis.

Ussing reads *tuae rorem orationis*, a conjecture of Heinsius, which was made independently by A. Palmer in *Hermathena*, VII., p. 146. Ussing says he does not see why Plautus should not have written *partem* as well as *morium*. But, in the first place, the mss. agree in giving *moram*, which is not in the least like *partem*; and, in the second place, Plautus would have written *particulam* to convey the meaning required. The question then is, might not Plautus have coined a Greek word, as he does so often in this play, when he could quite as easily have used a Latin term; and may not the strangeness of the coined word have led the copyists into error. By an *exactly similar* mistake, in verse 213, all the mss., including A, give *dulce* for *dulice*, the emendation of Guilelmus. As well might Ussing ask why did not

Plautus there write *serviliter*, as he could easily have done by a slight remodelling of the verse.

O. Ribbeck here reads *oram*, the conjecture of Guilelmus, of which I have said that I think it is the only conjecture except my own which has the slightest probability. *Oram* might well be applied to "a small portion" of a written work, the very outermost *edge* of the parchment rolled round the *umbilicus*. Hence it might tropically mean "the very beginning" of a man's discourse.

In 1025, 1026, Gertz suggests that we should read—

> quo pacto hoc Ilium accedi
> Uelis id refero ad te consilium, &c.

I am very much gratified to find that Dr. Brix, in verse 779 (2nd edition, 1882), accepts my explanation of *non* of the mss, and my defence of it against the conjecture *nunc*, which has been adopted by all the edd. since Acidalius.

He also accepts my restoration of *ad me* of the mss in 231; of *quae* for *quo* in 639; and of *iam* for *enim* in 1289.

In all these passages this eminent Plautine critic now prints in his text the reading which I defended, in place of the conjectures which have so long ousted the reading of the mss.

PREFACE.

THIS Edition aims at two ends. First, it seeks to supply an adequate *apparatus criticus*, in so far as this is compatible with the design of the series in which it appears. Such an *apparatus* can be had only in Ritschl's ed. of the *Miles*, which is long since out of print. The present edition gives the readings of BCD (not, however, going into detail, except in special cases), and those of A whenever they are recorded by Ritschl, Geppert, or Studemund. Moreover, it aims at embodying the results of the most important critical labours on the *Miles* from the time of Ritschl's ed. to the present year. For this purpose I have carefully studied the German periodicals which have appeared since the ed. of Dr. Brix, 1875. Dr. Brix remarks how rich in Plautine criticism was the quarter of a century which intervened between Ritschl's ed. an his own. Even since Brix much has been done: indeed so great is the energy with which Plautine studies are being prosecuted in Germany, that no edition can claim to represent the best text of a play of Plautus for more than a few years

after it is published. For instance, on the verse, Cur. 317—

os amarum habeo, dentis plenos, lippiunt fauces fame,

Koch elegantly conjectured *lacrumarum* for *os amarum*. This was evidently a step in the right direction, and it was at once accepted by Löwe, Götz, and Schöll, in their new ed. of Ritschl's Plautus (*Curculio*, 1879). But there is in the *Rheinisches Museum* for this year, p. 72, an emendation by Fr. Bücheler, which bids fair to oust the conjecture of Koch from the position which it has just won. For *os amarum*, Bücheler reads *gramarum*, a word which contains more of the letters of the ms reading than *lacrumarum*, and which most admirably suits the context. *Grama* = λήμη is attested by Festus, Nonius, and several other Grammarians, and is just the word which would have puzzled the copyist, who would have recognised a familiar Latin word in the last letters of *gr-amarum*, and would have substituted *os* by an easy conjecture for the perplexing *gr-*. On an important passage, therefore, the Löwe-Götz-Schöll ed. of Ritschl's Plautus is already antiquated. Truly the Plautine critic writes in sand.

In Introd. III I have given an account of the chief places in which I introduce into the text conjectures of my own, or vindicate the reading of the mss from the conjectures of others. My principle, it will be seen, is always to adhere as

closely as possible to the authority of the mss. I have in every case presented the reading of the mss (for an account of which see Introd. III), so that the scholar can always have before him the means of forming a judgment of his own, and of criticising the judgments of others.

My second aim has been to provide students with a fit introduction to the study of Plautus. For this purpose I have been careful to comment on those peculiarities of accidence and syntax, which make the beginner fancy that in studying Plautus he is studying almost a new language, or at least a new dialect. 'And I think I have left no difficulty unexplained. The work of P. Langen which has just appeared, *Beiträge zur Kritik und Erklärung des Plautus*, is extremely useful as a treatise on Plautine syntax and phraseology. My constant guides have been the edd. of Aug. Lorenz, 1869, and of Julius Brix, 1875. To these, and especially to the latter, I own the largest indebtedness. The ed. of Brix, especially for illustration, is invaluable. In this part of an Editor's task, this preëminent Plautine critic has left little to be done by his successors. But the text of the *Miles* has been much improved since his work appeared; indeed he himself, writing in the various continental periodicals, has largely contributed to this improvement. And an emended text of course calls for a new commentary. A comparison of the present text with

that of Weise in 1847 would give one a vivid impression of the extent to which Plautine criticism has been revolutionised in thirty years.

I have referred to the plays of Plautus (except the *Miles*) according to Acts and Scenes, because there is no edition of all the plays in which the verses are numbered continuously; but I have referred to the plays of Terence as numbered throughout.

In Introd. V will be found some attempts of my own at versifying in the style and manner of Plautus.

INTRODUCTION.

I.

THE *Miles Gloriosus* is, as we learn from verse 86 of the play, founded on the Ἀλαζών of some Greek poet now unknown to us. But it seems highly probable that Plautus in this play resorted to *contaminatio*, and introduced into the first scene some portion of a different Greek original, which may have been the Κόλαξ of Menander, or (as Ritschl suggests) the Αἱρησιτείχης of Diphilus. The latter hypothesis perhaps derives some weight from the fact that in 1055 the *Miles* is addressed as *Vrbicape*, which (as well as the name of the *Miles*, Pyrgopolinices) would be a literal rendering of the Greek αἱρησιτείχης. Moreover, Plautus affects Diphilus rather than Menander, whom he rarely selects for his model. The *Bacchides* probably was taken from the Δὶς Ἐξαπατῶν of Menander; the *Poenulus* from the Καρχηδόνιος; and the *Stichus* from the Φιλάδελφοι; but apparently no other of the extant plays owes its origin to Menander. In any case, we may assume that the introductory scene is due to *contaminatio*, for we can hardly otherwise account for the fact that Artotrogus so completely vanishes from the scene* after he has fulfilled his function of eliciting an illustration of the vanity and stupidity of the Braggart Captain, the Capitan Fracassa of modern Italy.

* Plautus did not, however, altogether forget him: see line 948.

In one respect the *Miles* closely resembles the *Cistellaria:* as in the *Miles* the introductory scene, in which the gasconading Pyrgopolinices figures so amusingly, is followed by an explanation of the plot quite in the style and fashion of a prologue; so in the *Cistellaria* the play opens with an admirable scene, in which the characters of Silenium and Gymnasium disclose themselves in a conversation with the *Lena;* and it is only in the third scene (the *Lena* having in the second told the story of Silenium) that the goddess *Auxilium* speaks the prologue. This feature would no doubt be found in the Greek *exemplar;* indeed this treatment of the prologue was originated (as has been observed) by Euripides in his *Iphigenia in Aulis.** The prologues prefixed to the Plautine plays are no doubt, as a rule, spurious. This is proved by the style, which exaggerates the ruggedness of Plautine diction and metre, and by frequent references to Plautus in a manner which seems to imply that he is no longer living (see,

* The prologues prefixed to the plays of Plautus are far more Euripidean than those of Terence, who uses them as vehicles for a defence of his own literary views, and to rebut the strictures of adverse critics. In this respect the latter rather resemble the *parabasis* of Greek comedy. The former are subservient to the explanation of the plot (as with Euripides), but are often disfigured by cumbrous attempts at humour, and ponderous bantering of the audience. Most of the prologues are post-Plautine; and even the genuine ones are full of additions and interpolations, as may be observed in the prologues of the *Mercator*, *Trinummus*, and *Truculentus.* Plautus follows Menander in often assigning his prologue to some god, as to the Lar in *Aulularia;* to Arcturus in the *Rudens;* to Luxuria in the *Trinummus;* sometimes, also, to one of the *personae*, as in the *Mercator;* or to an actor speaking in the name of the poet, as in the *Truculentus.* The Terentian prologues are spoken by an actor dressed for the purpose, and bearing an olive branch as a suppliant for the favour and indulgence of the spectators.

for instance, the prologues to the *Asinaria*, *Menaechmi*, *Casina*, *Pseudulus*); but the most definite proof of the post-Plautine origin of many of the prologues is that adduced by J. L. Ussing,* namely, that many of them clearly refer to a sitting body of spectators, whereas we know that in B. C. 154, thirty years after the death of Plautus, when Cassius Longinus began, in his censorship, to build a theatre of stone, the senate prohibited him, and enacted: "ne quis in urbe propiusue passus mille *subsellia posuisse sedensue* ludos spectare uellet."† In this play the speech of Palaestrio, which does duty for a prologue, consists of three parts—(1) 79–87, which was probably part of a post-Plautine prologue prefixed to the play, and not spoken by Palaestrio; (2) 88–94, a part of another alternative prologue used by another company of actors; (3) 95–155, the remains of the original Plautine speech of Palaestrio.

This is not the only place in which this play bears traces of incompleteness, and of the want of a final revision. At 185 Periplecomenus says *dixi ego istuc*, though he could not possibly have communicated with Philocomasium, because he has not left the stage—a fact which he recognises when he says *nuntiabo* in 196. Moreover, it is most unnatural that at such a critical moment Periplecomenus and Palaestrio should waste so much time on general reflections on the female sex, instead of at once apprising Philocomasium of her danger. Again, from 600–765 the action of the piece absolutely stops while Periplecomenus, hardly interrupted by an occasional exclamation from Pleusicles and Palaestrio, indulges in a very prolix, though very clever, diatribe on the

* *Prolegomena*, p. 163, to his ed. of Pl., vol. i., 1875.
† Val. Max. ii. 4. 2.

blessedness of celibacy, the affectations of society, and the shallowness of its refinement. In fact, as O. Ribbeck observes, the whole second act is, in the subsequent progress of the piece, virtually ignored. Even the injunctions, 805 ff., never come to anything. And it is not till verse 1175 that the instructions are given to Palaestrio on which he really acts, in carrying out his part in the overreaching of the *Miles*. These and other inconsistencies are too great to be ascribed to that greedy carelessness which was noticed by Horace;* and they have led Dziazko to the conclusion that the play is the result of elaborate *contaminatio;* perhaps, however, they may be best explained by the theory of the existence of a second acting edition—a theory which certainly falls in with the character of the prologue-speech already referred to, and seems in itself a far from improbable hypothesis.

Yet, in spite of these defects, the play is excellent reading, and we must remember that such blemishes in artistic execution would be hardly noticeable in a piece which must have far more resembled an *opera bouffe* than a modern comedy. The plays of Plautus were acted without any division into acts and scenes,† or any pause, except when the plot required that an actor should leave the stage at the end of one scene and appear again at the beginning of the next. In these cases a *tibicen* entertained the spectators while the stage was empty. This is expressly referred to in the *Pseudulus* at the end of the first Act, and no doubt under these circumstances the *tibicen* was always resorted to; but except in such cases there was no pause in the acting. Another

* Gestit enim nummum in loculos demittere.—Ep. ii. 1. 175.

† The modern division into acts dates from the ed. of John Baptist Pius, Milan, 1500 foll.

feature, too, in a Plautine *fabula* presents a strong contrast to the modern comedy. All the play, except scenes written in iambic senarii, was sung to the accompaniment of a *tibia*, for it seems certain that all the scenes except those written in iambic senarii were *cantica*, and the senarii alone were *diverbia*.* It will be seen, therefore, that a very small portion of the *Miles* was spoken like a modern comedy; by far the larger part was sung, short scenes being occasionally spoken, as in the modern *opera bouffe*.

In many respects the *Miles Gloriosus* is the most interesting of the plays of Plautus. We meet, in the broad burlesque of the first scene of the play and the second scene of Act III, excellent specimens of the characteristic *vis comica* of Plautus; and we have, in the elaborate moralising of Periplecomenus, 600 ff., a scene which might well have been written by Terence in his happiest vein. It was not the favourite play of Plautus himself, or even one of his favourite plays. Cicero (De Sen. 50) says that he delighted most in the works of his old age: *quam* (gaudebat) *Truculento Plautus, quam Pseudulo!* And we find, in a curious passage in the *Bacchides*, where the playwright steps out of his way to inveigh against some incompetent actor, that the favourite drama of Plautus was the *Epidicus* †—another instance to show that authors are not the best judges of the comparative merits of their own works. The *Miles Gloriosus* is interesting as affording the only instance of a personal allusion to be found in the plays of Plautus. This is the reference to the

* Ussing, *proleg.* 172.

† Non res sed actor mihi cor odio sauciat.
Etiam Epidicum, *quam ego fabulam aeque ac me ipsum amo*,
Nullam aeque inuitus specto, si agit Pellio.—ii. 2. 36 ff.

imprisonment of Naevius (212 ff.). From this allusion has been deduced an anterior limit for the date of the production of the play; and it has been attempted to deduce a posterior limit from the allusion to the secret society of the Bacchae in verse 1016. But neither inference gives a very definite period: see notes on 212.

The plot of the play is as follows:—

Pleusicles, a young Athenian, is in love with an Athenian girl, Philocomasium. During the absence of Pleusicles on a public mission to Naupactus, Pyrgopolinices, the Braggart Captain who gives to the play its name, meets Philocomasium at Athens, and finally succeeds in carrying her off to Ephesus. He keeps her in his house at Ephesus against her will, and without the knowledge of her mother. Palaestrio, the faithful slave of Pleusicles, determines to acquaint his master with the abduction of Philocomasium, and accordingly he takes ship for Naupactus. The ship is captured by pirates, and Palaestrio is sent to Ephesus as a present from his captor to the *Miles*. He recognises Philocomasium, and they begin to concert a plan for her deliverance. Pleusicles, on receiving a letter from Palaestrio, comes to Ephesus, and resides at the house of Periplecomenus, a hospitable and cultivated old gentleman, a next-door neighbour of the *Miles*. Periplecomenus heartily throws himself into the scheme for restoring Philocomasium to her lover. And in the meantime, to secure their immediate access to each other, they open a secret door in the party wall which separates the house of Periplecomenus from the chamber in the house of the *Miles* in which Philocomasium is imprisoned.

Now begins the action of the play, the scene of

which is Ephesus throughout. The stage shows the houses of the *Miles* and of Periplecomenus.*

Sceledrus, a slave of the *Miles*, especially charged with the safe keeping of Philocomasium, while walking on the roof, which in ancient houses seems to have been a favourite lounge for idle servants, witnesses through the *impluvium* one of the interviews between Pleusicles and Philocomasium. This is a serious mishap, and Palaestrio addresses himself to the task of obviating evil results therefrom. If Sceledrus should tell the *Miles* what he has seen they are undone. There is no resource but to persuade him out of belief in the evidence of his senses. Accordingly Palaestrio persuades his fellow-slave, Sceledrus, that Glycera, a twin-sister of Philocomasium, as like her as is one drop of milk to another, has come to Ephesus, and is living with her lover at the house of Periplecomenus. Philocomasium pretends to be Glycera. It is managed that she shall be seen by Sceledrus sacrificing to Diana of the Ephesians, in gratitude for her preservation from the dangers of the deep, and her safe arrival in Ephesus. Sceledrus is fully persuaded that he was mistaken in supposing that he had seen Philocomasium in the house of Periplecomenus, and is much alarmed about the punishment which may be inflicted on him at the instance of Philocomasium for his mistake.

Here ends Act II, which is virtually the first Act of the play; for Act I consists of only one scene, in which the stupidity and vanity of the *Miles* are displayed in a very well-written dialogue with a parasite, Artotrogus, who does not afterwards appear. With Act III the play takes a wholly new departure.

* According to Dziazko there was, in some acting editions at least, a third house on the stage, belonging to Acroteleutium.

Palaestrio undertakes the task of overreaching the *Miles* himself. For this purpose he conceives the design of persuading the *Miles* that he is loved to distraction by the wife of his neighbour, Periplecomenus. The part of the wife is assigned to a clever *meretrix*, Acroteleutium.

Thus ends the third Act, which is 350 verses in length. Yet the action of the piece hardly moves at all. Most of the Act consists of a long *canticum*, in which Periplecomenus discourses on marriage and society in general; this monologue, as it may be described, though very clever and amusing, is quite irrelevant. There is an amusing *diverbium* (812–873), in which the drunkenness of Sceledrus is brought into prominence, to account for the facility with which Philocomasium eludes his *surveillance*.

In Act IV Palaestrio informs the *Miles* of his *bonne fortune*, and persuades him that he ought to send away Philocomasium, to clear the way for the enamoured wife of his neighbour. He tells the *Miles* that the mother and sister of Philocomasium have just arrived at Ephesus, and wish to convey away the girl, so that an opportunity offers for making room for the wife of Periplecomenus. But Philocomasium affects to be overcome with grief at the prospect of parting from the *Miles*, who, to console her, gives her very handsome presents to take with her, and, at her request, allows Palaestrio to accompany her. Accordingly she is conveyed away by her lover Pleusicles, who assumes the disguise of the skipper of the ship which is to carry her, her mother, and her sister to Athens.

The *Miles* is then introduced by Milphidippa (who pretends to be the servant of the unfaithful wife) into the house of Periplecomenus, on the pretence that he is there to meet his *innamorata*. Thus ends Act IV.

In Act V, which consists of one short scene, the *Miles* is discovered in the house of Periplecomenus, and after a sound cudgelling is allowed to escape only after he has taken an oath that he will not attempt to seek any satisfaction for the injuries he has incurred. Sceledrus discloses to the *Miles* that the pretended skipper was no other than the lover of Philocomasium, gives his verdict for the poetical justice of the *dénouement*, and points out the moral lesson to be drawn from the play.

It will be seen thus that the play is not well constructed. The whole of the second act might have been omitted, as dealing with a very minor incident. The third is nearly all surplusage—even the interview between Pleusicles and the *Miles* which is contemplated in vv. 805–813 comes to nought; nor does Pleusicles meet the *Miles* after this until he appears disguised as the *nauclerus*. It is the very great cleverness of the dialogue, and the vigour with which the characters, especially the female characters, are drawn, which has secured for the *Miles Gloriosus* so leading a position among the plays of Plautus.

Acroteleutium closely resembles Fidicina and Acropolistis in the *Epidicus*, as regards her cleverness, her impudence, and her candid avowal of complete depravity. Plautus does not fail to express his condemnation of her class in verse 786:

Quoique sapiat pectus: nam cor non potest quod nulla habet,

just as in the Cistellaria i. 1. 66 Gymnasium asks:

unde est tibi cordolium, obsecro,
quod neque ego habeo neque quisquam alia mulier ut perhibent uiri.

In her cynical avowal of depravity, Acroteleutium may be classed with Cleaereta in the *Asinaria*, and

Phronesium in the *Truculentus*. Philocomasium, in her faithfulness to Pleusicles, and her contempt for the wealthy *Miles*, is a representation of that comparatively high type of *meretrix* which Plautus often draws. Such is Melaenis in the *Cistellaria;* and Gymnasium in the same play has a redeeming feature in her love for her mother and Silenium. Philenium in the *Asinaria*, and Lemniselene in the *Persa*, like Philocomasium, entertain an honest passion, and, like her, are constrained. Philocomasium is a cleverer Pasicompsa, and is, on the whole, one of the most pleasing of the girls of Plautus. Unquestionably the most agreeable portrait of a girl of this class is to be found in the *Mostellaria* in Philematium, whose love for Philolaches, and girlish delight in dress, are very natural and charming.

Many of the names of the characters explain themselves. Pyrgopolinices is probably a reminiscence of Αἰρησιτείχης, even if the first scene be not taken from that play of Diphilus. Other *Milites Gloriosi* in Plautus are Polymachaeroplagides (Pseud.); Anthemonides, or Antamynides (Poen.); Therapontigonus Platagidorus (Cur.); Cleomachus (Bacch.); Stratippocles (Epid.); Stratophanes (Truc.). Artotrogus (ἄρτον τρώγω), "Trencherman," is a natural name for a Parasite. Thrason and Gnatho are the corresponding titles for Braggart and Parasite in Ter. Eun. Palaestrio is from παλαίστρα. Palaestra is found as a girl's name in the *Rudens* (cp. Gymnasium in the *Cistellaria*). Periplecomenus (i.e. περιπλεκόμενος) until the ed. of Ritschl was written Periplectomenes, as it is found in the mss, which in their treatment of this word exemplify two of their most besetting errors: first, the name was written *Peripleccomenes* by a doubling of the *c;* then one of the *c*'s was mistaken for a *t:* see note on 100. Pleusicles is generally written *Pleusides* in

the mss, owing to the common confusion between *d* and *cl* in cursive mss; thus we find *dibeo* for *clipeo*, *dicentam* for *clientam*, *danculum* for *clanculum*. He is called Pleusicles, probably, in allusion to his disguise as a *nauclerus*. We meet a Pleusidippus in the *Rudens*. Sceledrus is, probably, so called that a play may be made on *scelus*, as is done in 289, 330, 494. See n. on 289. Philocomasium would naturally be "fond (or favourite) of the κῶμοι," and *-asium* is a common termination of female names, as in Adelphasium in the *Poenulus*. For *Lurcio*, see notes on 842. For the termination of Milphidippa, we have a parallel in Pleusidippus (*Rudens*) and Philippa (*Epidicus*). The name seems to have no further meaning. The name Acroteleutium (cp. Acropolistis in *Epid.*) is generally supposed to refer to the "extreme finish" of her powers of deception; more probably she is called "Mistress Fagend" in reference to her degraded condition. Cario is named from his nationality; cp. *Geta*, *Lydus*, *Syrus*.

It was the custom on the Roman stage that old men should appear in white wigs. Periplecomenus is *albicapillus* in 631. Young men wore black wigs, slaves red; hence Geta says: *si quis me quaeret rufus* Ter. Ph. 51. These wigs were sometimes worn instead of masks. It may perhaps be conjectured, from the description of the meditating Palaestrio, 200 ff., that masks were not worn in the acting of this play. The Parasite wore the black or grey cloak which is assigned to his calling in Comedy.* The *Miles* wore the ἐπίσειστος (κόμη), or comic mask, with hair hanging over the forehead; and the rest of his trappings consisted of the *petasus*,

* Lor. quotes κόλαξ δὲ καὶ παράσιτος μέλανες Pollux iv. 148; *nec minus niger . . . quam ille Terentianus est Phormio* Cic. pro Caec. 27.

the *chlamys*, and the *machaera*. The other characters wore the usual Greek dress.*

The scene is Ephesus, the street in front of the houses of Periplecomenus and the *Miles*, which latter was to the right of the spectator, as may be inferred from verses 361, 1216. Before the house of Periplecomenus was the altar which usually stood on the Greek stage; it was in strictness sacred to Apollo, but could be used for sacrifices to other deities; as, for instance, to Diana in this play, 411 ff.

II.

THAT the prosody of Plautus differs widely from the prosody of the Augustan poets is universally acknowledged. Many attempts have been made to mitigate this difference, or at least to bring the various discrepancies under a few rules. In carrying out such attempts editors have sometimes resorted to conjecture in the most unsparing fashion, and in many cases have finally been forced to give up some of their rules, to introduce others, and indeed not so much to modify their former views as to propound altogether new ones. This will appear clearly from a comparison of Ritschl's Preface to the Trinummus (prefixed to his ed. of 1848) with his *Neue Plautinische Excurse*, 1869.

The broad discrepancies between Plautine and Augustan prosody may be classified under four heads:—

(A) Long vowels found short in Plautus.
(B) Short vowels found long in Plautus.
(C) Large tolerance of *hiatus* in Plautus.
(D) Large tolerance of *synizesis* in Plautus.

* Lor. Introd. 7–10. The *Miles* but slightly resembles Bobadil in Ben Jonson's *Every man in his humour*. The *dénouement* reminds us of the *Merry Wives of Windsor*.

I will take each of these in order.

(A).—Long Vowels Shortened.

We find in ancient Latin Comedy vowels long both by (α) nature and (β) by position scanned as short, as (α) *nouŏ lĭberto:* (β) *patĕr uenit.*

Now to meet this difficulty four courses have been taken. (*a*) It has been attempted to emend all the verses in which these irregularities occur; (*b*) a sort of slurring pronunciation has been supposed whereby *nouo, pater* were pronounced as one syllable; (*c*) it has been held that the law of position was neglected by the early poets; (*d*) it has been accounted for by the influence of accent on early Latin metre.

The first (*a*) is obviously most unscientific. After we have emended hundred of places, hundreds more will remain to defy emendation. Yet this very unscientific method has been largely followed by the earlier edd. of Plautus. Wherever the remedy was easy, they made the verse conform to Augustan prosody, but where it was difficult they left the anomaly untouched, and attributed it to the licentious and barbarous versification of the early poets; for instance, in *ita hĭc senex* Mil. 167, Pylades restores the metre, as he thinks, by omitting *hic*, yet he leaves untouched scores of places in the *Miles*, where the same apparent anomaly exists, but where no obvious remedy presents itself. The second course (*b*) has found a champion in the late Prof. Key. He holds that *soror* was pronounced *soor*, and *pater paer*, and appeals to the Romance languages where *soror* and *pater* appear as *soeur, père.* But this theory would be applicable to only a very limited number of words if

it were applicable at all, and does not (as Ritschl pointed out) account for the fact that *mater* and *frater* are not found as monosyllables in Latin Comedy, though in French they are treated in exactly the same way as *pater père*. The third theory (*c*), namely that the early Latin poets often neglected the law of position, at first seems plausible. But against the theory that the law of position was neglected by Plautus there lies this great objection, that it explains only one of two sets of phenomena which seem to be closely connected: it would, if true, explain the shortening of a vowel long by *position*, but not the shortening of a vowel long by *nature*. We come therefore (*d*) to the last course left open to the investigator of the peculiar features of Plautine prosody. We must seek some explanation of his strange shortening of long syllables whether long by nature or long by position. And if one theory will serve to explain all these phenomena, that theory will, of course, the more recommend itself to our acceptance. Such a theory was first suggested by the great Bentley in his *Schediasma* on the metres of Terence, and this constitutes one of the greatest achievements of that illustrious scholar, though the treatise, as the name imports, was only a hastily executed *brochure* on a subject calling for close and prolonged observation and research. Bentley observed that the natural prose accent of the word almost always coincided with the *ictus* of the verse; and, to bring out this more clearly in his edition of Terence, he for the first time indicated each *arsis* of the verse by an acute accent. Bentley, no doubt, pushed his principles much too far; and he resorted far too unsparingly to conjecture in the attempt to reduce Terence to a complete conformity with his rule. But the root of

the matter was in his view. The key to the apparent license of Plautine prosody is to be found in the influence of accent on early Roman poetry—an influence which in the subsequent literature was completely subordinated to the rigorous classification of every syllable as long or short. The influence of the accent on archaic prosody has been excellently explained and illustrated by Dr. Julius Brix in his Introduction to the Trinummus. The following views are mainly those of Dr. Brix, and do not claim any originality except in the statement of the rules, which I have endeavoured to make as general as may be without being cumbrous. Two general rules may be formulated as follows :—

(1). In words, *or combinations of words*, forming in ordinary prosody an iambus, if the accent (or *ictus metricus*) be on the first syll., the long unaccented syll. is shortened whether it be naturally long or long by position, as *nóuŏ liberto*, *prócŭl recedas*, *pól hĭc quidem*, *quód ĭntellexi;* and this rule holds good even though the long unaccented syll. be fused by elision with another word, as *nóuo ŏrnatu.*

This rule illustrates the influence of the accent *forward* on a succeeding syll. The second illustrates the influence of the accent *backward* on a preceding syll. It may be stated as follows :—

(2). In words *or combinations of words* similarly forming a bacchius (◡ – –), if the accent (or *ictus metricus*) be on the third syll., the second is shortened, whether it be naturally long or long by position, as *nouŏ quódam*, *tabĕrnáculo*, *senĕctúti*, *ferĕntárium*, *per ănnónam*, *sed ŭxórem ;* and this rule holds good also in cases of elision, as *scio ăbsúrde*, *ita ŭt dícis.*

It will be convenient here to refer to several exemplifications of this rule in the Anapaestic passage, 1011–1093 :—tibi ĕxóptatum 1011 ; breuĭn án 1020 ;

maxumĕ cóncinnum 1024; amăt múlier* 1026; imperă sí 1031; adĭ múlier 1037; digniŏr fuít 1043; nisi huĭc uérri 1059; talĕntúm 1061; merĭ béllatores 1077; abĭs quándo 1085; abĭs ábeo 1087; gubĕrnábunt 1091.

These rules account for 90 per cent. of the instances of long vowels shortened by Pl. The remaining instances coming under the heading A will be accounted for by one of the following rules:—

(α′) *s* may be always omitted in Plautine scansion, e. g. *saluŏs sis*, *estĭs nunc*, *ludificatŭs sit*. This license is of course familiar to students of early Latin. It occurs once in Catullus, often in Lucretius, Lucilius, &c., and three times in one verse of Ennius—

Tum lateralis dolor certissumus nuntius mortis.

(β′) Ancient inscriptions testify to the fact that in early Latin certain final consonants were dropped in very common words: for *apud quidem parum soror caput dedit enim* we find *apu quide paru soro capu dedi eni.*

(γ′) Words in very common use, such as *ille*, *iste*, *unde*, *inde*, *nempe*, *esse*, *ecce*, *ergo*, *profĕcto*, lose the length of the penult.; indeed *ille* sometimes vanishes in elision. Trisyll. exclamations, as *ĕdepol*, are often treated as dissyll.

(δ′) With instances of long vowels shortened may be classed the fact that in early Latin a syll. naturally short *cannot* be lengthened by standing before a mute and a liquid. Hence the verse

Si falsa dices, Lucrio, excruciabere

cannot be Plautine, and has been corrected by the change of *Lucrio* into *Lurcio.*

* The rule operates even when the last long syll. of the bacchius is resolved, as in amŏr misericordia, Ter. Andr. i. 5. 26.

(ε′) *Frustră* is found in six passages in Pl., as also in Prudentius.

(ζ′) Imperatives are short, as *amă*, *iubĕ*, *tenĕ*, *abĭ*, *reperĭ* (226).

B.—Short Vowel Lengthened.

We now come to the second heading, (B)—short vowels found long in Pl. The influence of Accent is not in this case operative, and we shall simply have to give a list of archaic long vowels.

(1). *a* is long in nom. and voc. sing. of 1st decl., chiefly in proper names, as *Sosiā*, *Leonidā*, but possibly also in common nouns. Fleckeisen defends the mss where they give *epistulā*, *liberā*, *ineptiā*, *tesserā;* but Ritschl, Müller, and Ussing correct these passages.

(2). *es*, gen. *ĭtis*, is sometimes long, as *milēs;* and *es* from *sum* is always long, but *adĕs* 1030.

(3). *or* is long in substantives, as *amor;* comparatives, as *auctior;* verbs, as *fateor*; and even particles, as *ecastor.*

(4). *ēi* is long in 5th decl., as *fidēi* Aul. 575.

(5). *e* in abl. of 3rd. is sometimes long, e.g. *uxorē* Mil. 699; *mortē* 707.

(6). *-būs* in dat. and abl. plur. is defended by some editors.

(7). In adverbs and conjunctions *modo* is common; *immō* is always long; *igitūr* is defended by some edd.

(8). In verbs, *-e* of the infin. is sometimes long, as *promerē* Mil. 848; *dicerē* 1346; *-āt*, *-ēt*, *-īt*, and *-īs* in pres. perf. and fut. ind. and subj. So *-ār*, *-ōr* (and, according to some, *-ūr*). *Es* from *sum*, as we have seen, is always long in Pl.; and in *fieri* (*fierem*), &c. the first syll. is long.

C.—Hiatus.

Hiatus has always been, and probably will long be, the chief subject of difference among Plautine scholars. To obviate *hiatus*, Ritschl, in his ed. of 1848, resorted very largely to conjecture; and afterwards, in his *Neue Plautinische Excurse* (1869), he rashly introduced an ablatival *d*, not only into nouns, adjectives, and pronouns, but also into adverbs, prepositions, and imperatives. By means of this device, together with the hypothesis of a nom. plur. of 1st decl. in *-as*, and the introduction of forms like *cubi*, *cunde*, for *ubi*, *unde*, Ritschl almost drove *hiatus* out of the plays of Plautus. But soberer counsels now prevail, and in the following cases *hiatus* is admitted by all judicious edd. :—

(1). At a change of speakers.

(2). In the *cæsura* of the verse.

(3). In the *diæresis* of the verse; that is, in those verses which fall naturally into two parts, as octonarian and septenarian iambics and trochaics, and cretic tetrameters.

To these may be added (though by no means generally admitted)—

(4). *Hiatus* (Fleckeisen's) after monosyllables ending in a long vowel or *m*, the long vowel which suffers *hiatus* being shortened, as

qui sis tam pulcer. uel illae quaĕ heri pallio.
id dŭm ero amanti seruos nuntiare uolt.

(5). *Hiatus* (Spengel's) after dissyllables in a resolved arsis, the long vowel being shortened, as *herĭ Athenis* Mil. 439; *mihĭ amanti* 621.

(6). *Hiatus* in the thesis of the fifth foot in senarii, as

utinam fortuna nunc anatina || uterer.—Rud. ii. 6. 49.
nam fulguritae sunt alternae || arbores.—Trin. ii. 4. 138.

Ritschl utterly rejects this *hiatus*. In the first verse quoted he would read *anatinad;* in the second he introduces *alternas* as a nom. plur. of 1st decl.

(7). *Hiatus* in the interests of the sense; when there is a full stop, and a new clause begins, as

Sed ŭxorem ante aedis eccam. Ei misero mihi; *

or when the actor is intended to pause, as

nunc edepol demum in memoriam regredior quom cogito
quasi per nebulam || Hegionem patrem meum uocarier.

In this case editors usually read *nebulas;* Weise actually supposes the first syll. of *nebulam* to be lengthened. But it may well be supposed that the actor was intended to pause after *nebulam* in his dreamy retrospect of childhood, just as Hamlet says:

Must give us pause. There's the respect,

where a whole foot is left out to bring into prominence the fact that after the word *pause* the sense requires a lengthened stop. For the same reason, that the structure of the verse may, by a moliminous movement, reflect the thought, Euripides writes:

Ἄτλας ὁ χαλκέοισι νώτοις οὐρανόν,

where he might, of course, have easily written instead:

Ἄτλας ὁ νώτοις χαλκέοισιν οὐρανόν.

* If we scanned *ŭxorem*, and made no *hiatus*, the *accent* would be violated throughout.

(8). After vocatives, as in Mil. 1326:

nam nil miror si lubenter, Philocomasium, hic eras,

where, however, *tu* is usually inserted before *hic eras*. Bx reads *cum hoc eras*.

Hiatus after interjections is common to all poetry.

D.—Synizesis.

All the dissyll. cases of the following may be pronounced as monosyll.:—*Deus, meus, tuus, suus, is*, so *quoius, huius, rei, dies, diu, fui, ait, eat*, and even *eunt, trium, duas, cluens, scio, prius*. So *deorum*, &c., are dissyl., as well as *nescio, fuisti, puella, eamus, istius, duellum* (which is never trisyll.). *Diutius, exeundum* are trisyll., as well as *quieuerint* (*quiesce* is sometimes dissyll.) and *obliuisci*. Compounds always suffer synizesis, as *proinde, praeoptare, deerrare, dehortor*. Such contractions as *filyo, gaudyo, gratyas* are found only in the anapaestic metres. *Gratiis* and *ingratiis* are always free from synizesis. *Ei* may be scanned either *ĕī, ēī*, or as one syll.; *eidem* is *ĕidem, ēidem*, or dissyll.

Subjoined is a description of the metres found in the *Miles*:—

1—155	Iambic Senarii (= Iamb. trim.).
156—353	Trochaic Septenarii (= Troch. tetram. cat.).
354—425	Iambic Septenarii (= Iamb. tetram. cat.).
426—480	Trochaic Septenarii.
481—595	Iambic Senarii.
596—812	Trochaic Septenarii.
813—873	Iambic Senarii.
874—946	Iambic Septenarii.
947—1010	Trochaic Septenarii.
1011—1093	Anapaestic Septenarii.
1094—1136	Iambic Senarii.
1137—1215	Trochaic Septenarii.

1216—1283 Iambic Septenarii.
1284—1310 Iambic Senarii.
1311—1377 Trochaic Septenarii.
1378—1393 Iambic Senarii.
1394—1437 Trochaic Septenarii.

The metre changes in the middle of a scene at 426, 1011, 1094; at the last place Brix makes a new scene commence.

III.

The mss of the *Miles*, of the readings of which a record is given in the critical notes, are:—

(1). B, the *codex vetus* of Camerarius, a cursive ms of the 11th century. It contains all the extant plays. It was discovered by Camerarius in the middle of the 16th century. It is now in the Vatican.

(2). C, the *codex decurtatus* of Camerarius, now at Heidelberg. It is also cursive, and was written in the 12th century. It contains only the last twelve plays. It should be explained that when one speaks of the first eight plays of Plautus one means *Amphitruo, Asinaria, Aulularia, Captivi, Casina, Cistellaria, Curculio, Epidicus;* and the last twelve are *Bacchides, Menaechmi*, and the remainder in alphabetical order. The plays follow each other in the mss in alphabetical order, the only exception being the *Bacchides*, where the chronological order has been substituted for the alphabetical.

(3). D, the *codex Ursinianus* or *Vaticanus*, a cursive ms of the 12th century. Early in the 15th century it was brought from Germany by one Nicholas of Treves to Cardinal Orsini at Rome, by whom it was lodged in the Vatican, where it now is. It contains the last twelve plays of Plautus, with the *Amphitruo, Asinaria, Aulularia*, and half the *Captivi* (to iii. 2. 4). This ms was for a long time the only authority

for the last twelve plays of Plautus; only the first eight plays were known in the beginning of the 15th century; the last twelve had disappeared. D closely agrees with C, so that it seems probable that they come from a common archetype.

(4). A, the *codex Ambrosianus*, now in the Ambrosian Library at Milan. It was discovered by A. Mai in the Ambrosian Library. It is probably of the 5th century; but in the 8th century it was washed and scraped to receive a copy of the Book of Kings. Thus the original writing was greatly obliterated, but much of it has been deciphered by the successive labours of Mai himself, Schwarzmann, Ritschl, Geppert, and Studemund.

BCD, which are sometimes called the Vatican, Palatine, or Roman* *codices*, I have for brevity in my notes designated by M (as the first letter of *manuscript*). M signifies BCD together, and I use it as a singular—"M has," &c. When I speak of the mss singly I call them, as usual, B, C, D. I give the reading of A wherever it is recorded: A (R) = A as read by Ritschl; A (Gepp.) = A as read by Geppert; A (Stud.) = A as read by Studemund. In addition to the above, Ritschl sometimes gives the readings of G and H (Roman *codices*) and E (bought by Ritschl in Etruria). These, as being admittedly of altogether inferior value, I never include in my *apparatus criticus*. But R gives throughout a full collation of two other authorities, which I occasionally quote, but do not give throughout; they are:—

(5). F, the *codex Lipsiensis*, a ms of the 15th century, in the possession of the senate of the University of Leipsic. This is hardly deserving of the name of a ms; it ought rather to be called a state

* B and D are now in Rome; C was restored to Heidelberg in the beginning of the present century.

edition, for it was made in the earlier half of the 15th century, probably (says Teuffel) by order of Alfonso I. of Naples; and represents nothing more than the authority of the scholars who constructed it. It abounds in conjectures—some good, some wretched; the emendations are very arbitrary; the editors (as they may be called), one of whom was probably Francis Poggio, had hardly any knowledge of Plautine prosody, and they remove his metrical irregularities whenever an easy conjectural emendation presents itself, but allow them to stand when they do not seem easily corrected.

(6). Z, the *editio princeps*, by G. Merula, Venice, 1472, represents almost the same text as F, and has proved, therefore, a great stumbling-block to the earlier editors of Plautus, who were not aware of the worthlessness of the so-called ms on which it was no doubt founded. An interesting exemplification of the way in which FZ misled the early edd. will be had by referring to my critical foot-note on v. 50, and at the same time the paramount value of A in Plautine criticism will be illustrated. The verse in M ran:

at peditas telu quia erant si uiuerent.

F gave, evidently by a conjecture:

at pedites relliquiae erant si uiuerent;

hence the earlier edd., even to Weise:

at peditatus relliquiae erant, si uiuerent.

This verse was supposed to mean "yet they were but the refuse of the infantry if they were suffered to survive," which is, of course, neither good sense nor good Latin. Comparing this with the reading of A as testified to by Studemund, *At peditastelli quia erant siui uiuerent*, we at once see how different is the value of M (i. e. BCD) and FZ; M only divided the

words wrongly, gave *telu* for *-telli*, and omitted one of two identical syllables in juxtaposition in *si*VI VI*ue-rent* (this I call *lipography* in my notes; its converse is dittography); *telu* meant nothing and could mislead no one; but F sought to get sense out of the words, and, by introducing *relliquiae*, misled all edd. prior to Ritschl. The great importance of A will be seen everywhere in my critical notes: when we have its evidence we should rarely look beyond it. But M, too, is very valuable, chiefly by reason of the ignorance of the copyists, which prevents them as a rule from indulging in conjectures. However, they sometimes seem to have known just enough Latin to lead them into error; for instance, in v. 1262, *uideres pol si amares*, B gives the words *uidere spolia mares*, words which have a meaning, but one utterly alien to the context. A does not divide the words at all; and we may suppose that similar was the *exemplar* used by the copyist of B; seeing before him VIDERESPOLSI-AMARES, he divided it carelessly *uidere spolsia mares*, then knowing that *spolsia* was not a Latin word, he corrected it to *spolia*, the word nearest to it in form. Very many cases like this may be seen by referring to the critical notes. As a rule, however, M gives the right letters (subject to the adverse influences of *dittography*, *lipography*, and *ablepsy*); but the division of the words is nearly always perversely wrong.

In the ms B the different characters are indicated by letters of the Greek alphabet. Thus the character who appears first is called A throughout, the character who appears next is called B, and so on. In the *Trinummus* and in the plays of Terence the letter Ω is prefixed to the word "*Plaudite.*" This probably designates merely the actor who left the stage last. CANTOR is usually inserted before the word *plaudite* in the editions, because Horace, A. P. 155, has the words *donec cantor 'uos plaudite' dicat.*

Hence it has been questioned whether it was one of the actors who said *plaudite*, or a person introduced for this special purpose, and called *cantor*. It may be that Horace by the name *cantor* designates the *tibicen* referred to above. Most probably Ω really only indicates the actor who left the stage last.

BCD of course present the errors common to all mss, namely, dittography, as *uim me cogis* for *ui me cogis* 454; *autem milia* for *autem illa;* see also 595; lipography, as *mortem ale* for *mortem male* 163; *si uiuerent* for *siui uiuerent* 50; *simile sciat* for *si miles sciat* 309: ablepsy, as *ludificandi* for *ludi faciundi* 991; *putatur* for *sputator* 647.

But they labour under a proneness to other errors: some peculiar to cursive mss may be pointed out here.

(1). They confuse *cl* and *d:* see on 1.

(2). " *c* and *t:* see on 100, 620.

(3). " *in* and *m:* see on 648.

(4). " *u* and *b:* see on 853.

(5). All these mss, but especially Ba (see p. xlii), are prone to add a *t* to the terminations *-esse*, *-isse* in verbs, as *meruisset* for *meruisse* 547.

(6). They erroneously supply or omit the horizontal stroke over a vowel, which stood for *m:* see 658, where B preserves the right reading, *contra cum*, while CD, combining errors (2) and (6), give *contramtum*, whence arose the reading *contra emptum* in FZ, and *contra empsim*, the conjecture of Lipsius. See also cr. note on 738, 784.

(7). They often give the wrong person of a tense: see 923, 926.

(8). Also *at* and *ad*, *habeo* (*habes* &c.) and *abeo*, *moechum* and *mecum*, are often confounded.

Good illustrations of the worthlessness of FZ may be found in these places:—

(*a*). 343. For *clam se*, CD by error (1) gives *dam se*. Hence *eadem* (a very bad *conjecture*) FZ.

(*b*). 884. For *deasciari* CD give *deascdari*, by a mistake of one letter, *d* for *i*. F gives *deas dare;* Z *oleas dare*.

(*c*). 991. M gives rightly *hasce ante aedis circust;* F (followed by Z) misunderstands the metaphorical use of *circus*, though it is explained by the rest of the verse, and reads, by an absurd conjecture, *hircus*, by which word the *Miles* is supposed to be designated.

(*d*). 1255. *Scio edepol facile;* CD present *facio* for *facile;* F, by a wretched conjecture, reads *olfacio*, and is followed by Z.

(*e*). 1359. *muliebres mores discendi; obliuiscendi stratiotici.* Here, for *stratiotici*, B gives *statriosi;* CD *statriost;* F (followed by Z, as usual) gives for the corrupt word a conjecture *tui*. The editors of F did not know that in scansion *obliuiscendi* forms a quadrisyllable.

Accordingly I have never allowed the testimony of FZ to weigh for a moment against MA. Yet a reference to crit. note on 693 will disclose a passage where all editors from the earliest times have sided with FZ against the testimony of M and A, supported by Festus.

The following are the principal cases in which I have taken a different course from other edd. in the recension of the text:—

100. For *matre* I read *acre*.

231. I restore *ad me* of the mss, striking out *te*, usually inserted without ms authority.

236. I read with the mss *ego mi istuc scio*.

311. I read *mussabo* for *mussitabo*.

587. A verse is suggested to fill up the *lacuna*.

604. After *quippe* I supply *qui*, not *si* or *enim*.

606. After *facere* I supply *re*, not *tum* or *illi*.

693. I defend *quae* of M, A, and Festus, against *quo* of FZ.

779. I defend *non* of all the mss against *nunc*, the

conjecture of Acidalius, which has been accepted by all subsequent edd.

883. I read *morium* instead of R's *loream* for *moram* of the mss.

994. I read *curat* for *curet.*

995. I read *uiuit* for *uiuat.*

1054. I read *Achiles* for the metre.

1058. I restore *pollicitares* of Dc.

1136. After *uideo* I supply *eos*, not *iam* or *ego.*

1289. I read *Achiles*, retaining *iam* of the mss, and showing that the vulg. *enim* is un-Plautine.

Several new suggestions and explanations by others and by myself will be found in the critical notes and the commentary, but need not be referred to here. They will be found especially at 1, 24, 25, 187, 221, 355, 374, 436, 514, 584, 631, 799, 823, 856, 974, 1432.

IV.

Students may practise themselves in the application of the rules given in Introd. II by the scansion of the following verses :—

2. Id dum ero amanti seruos nuntiare uolt
3. Legato peregre, ipsus captust in mari
4. Et eidem illi militi dono datust.
17. Quoius tu legiones difflauisti spiritu.
19. PY. Istuc quidem edepol nihil est. AR. Nihil hercle hoc quidemst.
45. PY. Edepol memoria's optuma. AR. Offae monent.
55. Qui sis tam pulcer. uel illae quae heri pallio.
111. Quam erus meas amabat. nam is illius filiam.
167. Ita hic senex talos elidi iussit conseruis meis.
182. I seis, iube transire huc quantum possit, se ut uideant domi.

186. Profecto ut ne quoquam de ingenio degrediatur muliebri.

195. Domi dolos, domi delenifica facta, domi fallacias.

196. Ego istaec, si erit hic, nuntiabo. sed quid est, Palaestrio.

198. Dum ego mihi consilia in animum conuoco et dum consulo.

222. Coge in obsidium perduellis, nostris praesidium para.

237. Nunc sic rationem incipissam, hanc instituam astutiam.

239. Dicam Athenis aduenisse cum amatore aliquo suo.

242. Vt, si illic concriminatus sit aduorsum militem.

262. Nam ille non potuit quin sermone suo aliquem familiarium.

280. Solus : nam ego istam insulturam et desulturam nil moror.

282. Pa. Quod id est facinus ? Sc. Inpudicum. Pa. Tute scias soli tibi.

290. Sc. Profecto uidi. Pa. Tutine ? Sc. Egomet, duobus hisce oculis meis.

293. Verum enim tu istam, si te di ament, temere hau tollas fabulam.

303. Pa. Certumst facere. Sc. Hic te opperiar : eadem illi insidias dabo.

308. Dum ego in tegulis sum, illaec suo se ex hospitio edit foras.

323. Caecu's, non luscitiosus : nam illam quidem uidi domi.

355. Pa. At metuo ut satis sis subdola. Ph. Cedo uel decem edocebo.

376. Vnde exit haec ? Pa. Vnde nisi domo ? Sc. Domo Pa. Me uide. Sc. Te uideo.

397. Sc. Timeo quid rerum gesserim : ita dorsus totus prurit.

404. Resipisces. si ad erum uenerit haec res, peribis pulcre.

410. Sed fores uicini proxumi crepuerunt ; conticiscam.

439. Ph. Egone ? Sc. Tu ne. Ph. Quae heri Athenis Ephesum adueni uesperi.

441. Quid hic tibi in Epheso est negoti ? Ph. Geminam germanam meam.

448. An ista non sit Philocomasium atque alia similis eius siet?

457. Sceledre, e manibus amisisti praedam: tam east quam potis.

534. Conplexum atque osculantem. PE. Ean est? SC. Nescio.

621. Mihi amanti ire opitulatum, atque ea te facere facinora.

663. Opusne erit tibi aduocato tristi, iracundo? ecce me.

696. Tum obstetrix expostulauit mecum, parum missum sibi.

707. Mea bona in morte cognatis didam, inter eos partiam.

848. Numquam edepol uidi promere. uerum hoc erat.

906. AC. Nempe ludificari militem tuom erum uis? PA. Exlocuta's.

1091. Lepide factumst: iam ex sermone hoc gubernabunt doctius porro.

1186. Vt, si itura sit Athenas, eat tecum ad portum cito.

1216. MI. Era, eccum praesto militem. AC. Vbist? MI. Ad laeuam. AC. Video.

1312. Vbi pulcerrume egi aetatem, inde abeo. PA. Em hominem tibi.

1359. Muliebres mores discendi, obliuiscendi stratiotici.

1376. Stulte feci, qui hunc amisi. ibo hinc intro nunciam.

V.

I add a few translations of my own in the style of Plautus. I have purposely introduced such metrical and prosodiacal licenses as I believe Plautus to have permitted himself to use. These translations will, I hope, prove that I have a clear conception of the manner of the writer whose work I have ventured to edit. I cannot help thinking that some modern German editors would do more wisely in thus writing verses of their own than in showing their ingenuity by re-writing Plautus, and then publishing their verses under his name:—

BASE COMPARISONS.

(HENRY IV., PT. I., ACT II., SCENE 4.)

FALSTAFF—PRINCE—POINS.

Fal. But, as the devil would have it, three misbegotten knaves in Kendal-green came at my back and let drive at me; for it was so dark, Hal, that thou couldst not see thy hand.

Prince. These lies are like their father that begets them; gross as a mountain, open, palpable. Why, thou clay-brained guts, thou knotty-pated fool, thou obscene, greasy tallow catch—

Fal. What, art thou mad? art thou mad? is not the truth the truth?

Prince. Why, how couldst thou know these men in Kendal-green, when it was so dark thou couldst not see thy hand? come, tell us your reason: what sayest thou to this?

Poins. Come, your reason, Jack, your reason.

Fal. What! upon compulsion? 'Zounds, an I were at the strappado, or all the racks in the world, I would not tell you on compulsion. Give you a reason on compulsion! if reasons were as plentiful as blackberries, I would give no man a reason upon compulsion—I.

Prince. I'll be no longer guilty of this sin; this sanguine coward, this bed-presser, this horse-back-breaker, this huge hill of flesh—

Fal. 'Sblood, you starveling, you elf-skin, you dried neat's tongue, you stock-fish! O for breath to utter what is like thee! you sheath, you bow-case, you vile standing-tuck—

Prince. Well, breathe awhile, and then to it again: and when thou hast tired thyself in base comparisons, hear me speak but this.

Poins. Mark, Jack.

SHAKSPEARE.

MILES—PHILOCRATES—STASIMUS.

M. Tum tres simitu cum herbeis tunicis uiri,
Dis meis iratis, homines intestabiles,
A tergo adorti ualide me infestis petunt
Machaeris; nam adeo tenebricosa ea nox erat
Non hercle nosses digitos tuos— *P.* Eho, plenior
Periuriorum quam ipsa Vaniloquentiast,
Et mons mendaciorum manufestissume!
Quin, totum omentum, dicedum, et totum lutum,
Stultiloque, et obstupide, et stercorei sebi hama—

M. Quid? Num es cerritus? Quae te intemperiae tenent?
Enim tune qui conuincas uera inuentus es?

P. Dic quidum, qui non potueris digitos tuos
Prae tenebris nosse, idem herbea istos cum schema
Noris: cedo argumenta. *S.* Age, amabo loqueredum!

M. Mene argumenta inuitum dare et ingratiis!
Nollem equidem, si etiam scirem esse in mundo mihi
Tot cruciamenta apud Acheruntem quot cluent,
Dare argumenta inuitus atque ingratiis.
Ita me di amassint, ut, si mi esset prae manu
Argumentorum copia alga uilior,
Dare denegarem inuitus atque ingratiis.

P. Sed quid ego cesso hoc apstinere a me scelus?
Hic muricidus lurco, lectorum Acheruns,
Canteriorum lumbifragium, hic merus adeps—

M. Vae tibi, ieiuniose! uae aetati tuae,
Mastruga, maena, uae ligula muriatica
Vitulina! qui mi vox iis rebus suppetat
Vnorsis quas tis esse similes autumem!
Vagina, toxotheca, tum nihili uerum—

P. Anhelitum ergo recipe, et eia! denuo.
Et exempla turpia ubi adfatim cumulaueris,
Hoc animum aduortas quod loquar. *S.* Hem! hoc age.

MERRY WIVES OF WINDSOR.

FALSTAFF—NYM—PISTOL.

F. I am glad, I am so acquit of this tinderbox; his thefts are too open; his filching is like an unskilful singer; he keeps not time.

N. The good humour is to steal at a moment's notice.

P. Convey, the wise it call; steal, foh! a fico for the phrase!

F. Well, Sirs, I am almost out at heels.

P. Why then let kibes ensue.

F. There is no remedy; I must cony-catch; I must shift.

P. Young ravens must have food.

F. Which of you know Ford, of this town?

P. I ken the wight; he is of substance good.

F. My honest lads, I will tell you what I am about.

P. Two yards, and more.

F. No quips now, Pistol: indeed, I am in the waist two yards about; but I am now about no waste; I am about thrift; briefly, I do mean to make love to Ford's wife.

SHAKESPEARE.

REM QVOCVNQVE MODO REM.

Miles. Di me ament ut congerronis uolup est deliquio mei,
Purus putus homo est malleolus, nimium in propatulo
harpagat;
Praue succinit clependo, nihili cantorum modo.
N. Ita mecastor bene subripies, dicto ut citius hoc agas.
P. Apagesis, non hoc ego empsim uerbum ficu putida!
Homines graphici conciliare non subripere se autumant.
M. Per soleas dispiciunt calces.
P. Sîris igitur lippiant.
M. Pol sum ad incitas redactus, uenaturast iam mihi
Aliquouorsum faciunda.
P. Estur, inquiunt, corniculis.
M. Chariclem hic habitantem ecquis nouit?
P. Noui callide, et scio
Locupletem hominem.
M. Scitin igitur quae mihi circumscriptio—
P. Quinque enim uix cubitis minor.
M. Hui! captiones, obsecro,
Face conpendi: medio haud quaero quae mihi circumscriptiost;
Sed uobis in medium quaero, mihique; ne longum morer
Mulierem mi Chariclis huius in animo est circumscribere

THE PLAGUE OF A SERVING MAN.

A plague of my master to send me out this dreadful dark night to bring the news of his victory to my lady? and was I not bewitched for going on his errand without a convoy for the safeguard of my person? How am I melted into sweat with fear! I am diminished of my natural weight above two stone. I shall not bring half myself home again to my poor wife and family. I have been in ague fit ever since shut of evening, what with the fright of trees by the highway, which looked maliciously like thieves by moonshine, and with bulrushes by the river-side that shaked like spears and lances at me. Well, the greatest plague of a servingman is to be hired to some great lord! They care not what drudgery they put upon us, while they lie lolling at their ease a-bed, and stretch their lazy limbs.

DRYDEN.

HAMLET.

Mar. How is't, my noble lord?
Hor. What news, my lord?
Ham. O wonderful!
Hor. Good my lord, tell it.
Ham. No, you'll reveal it.
Hor. Not I, my lord, by heaven.
Ham. How say you then? Would heart of man once think it?
But you'll be secret?
Hor. } *Mar.* } Aye, by heaven, my lord.
Ham. There's ne'er a villain dwelling in all Denmark——
But he's an arrant knave.
Hor. There needs no ghost, my lord, come from the grave
To tell us this.

SHAKSPEARE.

NUNTIUS.

Di maxumo, ere, te mactent infortunio,
Qui tenebricosa hac noctu me emîsti foras,
Tuas nuntiatum erae res bene gestas domum.
Nae ego hodie infelix dis meis iratissumis
Sine ullo praesidio, qui me praestarent fore
Incolumem, egressus fuui. Di bene me adiuuent
Vt in sudorem soluor prae formidine;
Sum iam hercle libris leuior praeut dudum fui
Viginti pondo; uix equidem ad proprios Lares
Referam me dimidiatum. Hanc noctem perpetem,
Quom Vesperugo exortast, quartana horreo,
Adeo mihi ad lunam ob viam obsitae arbores
Quasi fures essent miserum iniecerunt metum,
Et tragularum ad exemplum motae arundines.
Ecastor pestis nulla adaeque est atque ubi
Seruit quis seruitutem apud opulentum erum;
Nam illi quidem lecto malaco malaci obdormiunt,
Nec curant quod seruo exhibeant negotium.

ΠΑΡΑ ΠΡΟΣΔΟΚΙΑΝ.

Mar. Quid agis?
Hor. Ecquid nuntias noui?
Ham. O mirificam fabulam!
Hor. Facti, amabo, face nos simus iuxta tecum gnarures.
Ham. Minume. Rem palam feretis.
Hor. Non ego, ita di me adiuuent.
Ham. Quid ergo? Numquid homini in mentem tale uenturum fuit?
Immemorabiles sed eritis?
Mar. Huius rei superos deos
Facimus testes.
Ham. Nemo Athenis uiuit scelerosissumus—
Quin fuat ueterator idem merus.
Hor. Hui! non usus fuit
Mortuo qui haec nuntiatum ab inferis rebiteret.

ABBREVIATIONS.

M = BCD ; see Introd. III.
Ba, Bb, Bc = B according to first hand, second, third.
A = Ambrosian palimpsest.
F = Codex Lipsiensis.
Z = Editio princeps of George Merula, 1472.
Bx = Brix, his ed. of 1875.
Ed. = the present Editor.
R = Ritschl ; A (R) = A according to Ritschl.
Gepp. = Geppert ; A (Gepp.) = A according to Geppert.
Stud. = Studemund ; A (Stud.) = A according to Studemund.
Fl. = Fleckeisen.
Lamb. = Lambinus.
Lind. = Lindemann.
Cam. = Camerarius.
Pl. = Plautus, Plautine.
Lor. = Lorenz.
Scut. = Scutarius.
Acid. = Acidalius.
Bentl. = Bentley.
Rhein. Mus. = Rheinisches Museum.
Fl. Jahrb. = Fleckeisen's Jahrbuch.
Opusc. = R's Opuscula.
N. Pl. Exc. = R's Neue Plautinische Excurse.
Philol. = Philologus.
Burs. Jahresb. = Bursian's Jahresbericht.

T. MACCI PLAVTI

MILES GLORIOSVS.

GRAECA ALAZON.

PERSONAE.

PYRGOPOLINICES MILES
ARTOTROGVS PARASITVS
PALAESTRIO SERVOS
PERIPLECOMENVS SENEX
SCELEDRVS SERVOS
PHILOCOMASIVM MVLIER
PLEVSICLES ADVLESCENS
LVRCIO PVER
MILPHIDIPPA ANCILLA
ACROTELEVTIVM MERETRIX
SERVI
PVER
CARIO COCVS
LORARII
CANTOR

ARGVMENTVM I.

Meretrícem Athenis Éphesum miles áuehit.
Id dúm ero amanti séruos nuntiáre uolt
Legáto peregre, ípsus captust ín mari
Et éidem illi míliti donó datust.
Suom arcéssit ser*uos dóm*inum Athenis ét forat
Geminís conmunem *scíte* parietem aédibus,
Licéret ut *clam* cónuenire amántibus.
Obérrans custos hós uidet de tégulis,
Ridículis autem, quási sit alia, lúditur.
Itémque inpellit mílitem Palaéstrio
Omíssam faciat cóncubinam, quándo ei
Senís uicini cúpiat uxor núbere.
Vltro ábeat orat, dónat multa. ipse ín domo
Senís prehensus poénas pro moechó luit.

5. seruos dominum Ath. R; *erumna thenis* Ba; *erum Athenis* rest. 6. scite R; *sciem* C; *clam* B, which R transposes to next verse. aedibus *in aedibus* M. 7. clam R; *ut quiret conuenire* (with *coire* written over *quiret* in B) M; *ut qui conu.* Acid. 8. oberrans R; *obhaerentis* M.

ARGVMENTVM II.

Meretrícem ingenuam déperibat mútuo
Athéniensis iúuenis. Naupactum ís domo
Legátus abiit: míles in eandem íncidit,
Depórtat Ephesum inuítam. seruos Áttici,
Vt núntiaret dómino factum, náuigat:
Capitúr, donatur ílli captus míliti.
Ad erum, út ueniret Éphesum, scribit. áduolat
Aduléscens atque in próxumo deuórtitur
Apud hóspitem patérnum. medium párietem
Perfódit seruos, cónmeatus clánculum
Qua fóret amantum: géminam fingit múlieris
Sorórem adesse. móx ei dominus aédium
Suám cluentam ad sóllicitandum mílitem
Subórnat. capitur ílle: sperat núptias,
Dimíttit concubínam et moechus uápulat.

4. **inuitam** Saracenus; *inuita* Ba; *inuitat* rest. 8. **deuortitur** R; *reuortitur* M. 11. **geminam** Scutarius; *geminat* M. 12. **adesse** Pylades; *ait esse* M.

ACTVS I.

PYRGOPOLINICES (CVM SATELLITIBVS). ARTOTROGVS.

Py. Curáte ut splendor meó sit clupeo clárior, I 1
Quam sólis radii esse ólim quom sudúmst solent:
Vt, ubi úsus ueniat, cóntra consertá manu
Praestríngat oculorum áciem in acie*d* hóstibus.
Nam ego hánc machaeram míhi consolarí uolo,
Ne lámentetur néue animum despóndeat,
Quia sé iam pridem fériatam géstitem,
Quae mísera gestit fártum facere ex hóstibus.
Sed ubi Ártotrogus híc est? Ar. Stat proptér virum
Fortem átque fortunátum et forma régia.

1. **clupeo** *dibeo* C; this is a common error: we have *dicentam* for *clientem* in 759, and *danculum* for *clanculum* in 934; so also in *Pleusides*, the common but erroneous form of the name *Pleusicles*. 4. **aciem in acied** Bücheler; *atiem in atie* M (see on 100); *fostibus* Koch, who in 692 reads *fariolus* for *hariolus*; and in Truc. i. 2. 68, *fostilis* for *hostilis*; *aciem acri in acie hostibus* R. 8. **fartum** Muretus with the "libri veteres" of Lambinus; *fratem* Ca; *fratrem* rest; *stragem* all recent German editors; on the authority of the gloss, '*strages σωρὸς νεκρῶν*,' *Glossaria Vetera*, p. 166; 326, *ed. Lond.*: see Comm.

Tam béllatorem Márs se haud ausit dícere
Neque aéquiperare suás uirtutis ád tuas.
PY. Quemne égo seruaui in cámpis Curculióniis,
Vbi Búmbomachides Clútomestoridysárchides
Erat ímperator súmmus, Neptuní nepos?
AR. Meminí: nempe illum dícis cum armis aúreis,
Quoius tú legiones dífflauisti spíritu,
Quasi uéntus folia aut pániculum tectórium.
PY. Istúc quidem edepol níhil est. AR. Nihil hercle hóc quidemst,
Prae ut ália dicam, tú quae numquam féceris.
Periúriorem hoc hóminem si quis uíderit
Aut glóriarum pléniorem quam íllic est,
Me síbi habeto, egomet *eí* me mancupió dabo.
Nisi únum: epityrum illi éstur insanúm bene.
PY. Vbi tu és? AR. Eccum. edepol uél elephanto in India
Quo pácto pugno praéfregisti brácchium.

11. **tam** Bothe; *tum* M; *tum bell.; Mars haud ausit hiscere* Lambinus. 13. **Curculioniis** Bx; *curcuslisdonis* or *curcusculidonis* M; *gorgonidoniis* R. 14. **Clut.** R; *clutumistaridisarchides* M. 18. **paniculum** Turnebus; *peniculum* or *penniculum* M. 23. **ei** R. 24. **nisi unum** M; the punctuation is that of Schreiner (Fl. Jahrb.), who first explained this verse completely: see Comm.; *nisi Siculum* Umpfenbach and most recent German edd., who seem to have overlooked the fact that the *y* in *epityrum* (*ἐπὶ τυρῷ*) is long; it is marked short in Smith's Dict. **epityrum . . . bene** R in Fl. Jahrb.; *epityr aut apud illa ēsturiensa nebene* B; *esturiens ame bene* C; *illaesturiens anebene* D; INSANUMBENE A.

PY. Quid brácchium? AR. Illud féminur uolui dícere.
PY. At indíligenter íceram. AR. Pol sí quidem
Conísus esses, pér corium, per uíscera
Perque ós elephanti tránsmineret brácchium.
PY. Nolo ístaec hic nunc. AR. Ne hércle operae pretiúm quidemst
Mihi té narrare, tuás qui uirtutís sciam.
Ventér creat omnis hás*ce* aerumnas: auribus
Peraúrienda súnt, ne dentes déntiant,
Et ádsentandumst, quídquid hic mentíbitur.
PY. Quid illúc quod dico? AR. Ehem, scío iam quid uis dícere:
Factum hérclest: memini fíeri. PY. Quid id est? AR. Quídquid est.
PY. Ecquíd meministi? AR. Mémini: centum in Cílicia
Et quínquaginta, céntum in Scytholatrónia,
Trigínta Sardeis, séxaginta Mácedones

27. **illud . . . dicere** R (Opusc. ii.); *illud dicere volui femur* M: see Comm. 28. **iceram** Salmasius; *hic eram* M. 30. **transmineret** A (Stud.); *transmitteret* M; *transtineret* R. 33. **hasce** Bx; *has* M. 34. **peraurienda** C; *peraudienda* ABD; *perhaurienda* Pareus; *aerumnas auribus: peraudienda* Bugge. 36. **ehem** A; *hem* CD; *em* B. 39. **Scytholatronia** Gepp.; *insy(i)cholatronia* M; *cryphiolathronia* R, which seems to be nearer to the almost illegible A; the word would be formed from *κρύφιος* and *λάθρα*. 40. **Sardeis** A (R); SARDOS A (Gepp.)

Sunt, ómnes quos tu occídisti una unó die.
PY. Quanta ístaec hominum súmmast? AR. Septem mília.
PY. Tantum ésse oportet: récte rationém tenes.
AR. At núllos habeo scríptos: sic meminí tamen.
PY. Edepól memoria's óptuma. AR. Offaé monent.
PY. Dum tále facies quále adhuc, adsíduo edes:
Conmúnicabo sémper te mensá mea.
AR. Quid ín Cappadocia, úbi tu quingentós simul,
Ni hebés machaera fóret, uno ictu occíderas?
PY. At péditastelli quía erant siui uíuerent.
AR. Quid tíbi ego dicam, quód omnes mortalés sciunt,
Pyrgópolinicem te únum in terra uíuere
Virtúte et forma et fáctis inuictíssumum?
Amánt ted omnes múlieres, neque iniúria,
Qui sís tam pulcer. uél illae quae heri pállio

41. **omnes** Stud.; *homines* M. **quos tu** M; *tu quos* vulg. **una uno** R; *una hodie* C; *uno die* BD. 45. **optuma** M; *optumad* R Bx; but it is quite unreasonable to seek to remove hiatus at a change of speakers. **Offae monent** A; *monet* M. 46. **edes** A; *aedis* B; *edis* CD. 47. **semper te** M; TESEMPER A. 49. **occideras** A; *occideres* M. 50. **At . . erant** Stud., who says that he has thus read A; R read A thus, A . . . . . . A . SRELLIQUIAERANT; *at peditas telu quia erant* M; *at pedites reliquia erant* F; *at peditatus relliquiae erant* Cam., vulg.; *satietas belli quia erat* or *satiatus belli quia eram* R. **siui uiuerent** A; *si uiuerent* M. 53. **inuictissumum** *inuicttisumis* MA. 54. **ted** Bothe; *te* M. 55. **heri** R; HERE A; *hercle* M.

Me réprehenderunt . . Py. Quíd eae dixerúnt tibi?
Ar. Rogitábant: 'hicine Achílles est?' inquít mihi.
'Immo éius frater' ínquam 'est'. ibi illarum áltera
'Ergó mecastor púlcer est' inquít mihi
'Et líberalis: uíde, caesaries quám decet:
Ne illaé sunt fortunátae, quae cum illo cubant.'
Py. Itane aíbat tandem? Ar. Quáe me ambae obsecráuerint,
Vt te hódie quasi pompam íllac praeterdúcerem.
Py. Nimiást miseria nímis pulcrum esse hominém. Ar. *Mihi*
Moléstae sunt ambae: ádeunt, orant, óbsecrant,
Vidére ut liceat: ád sese arcessí iubent:
Vt tuó non liceat dare operám negótio.

57. **mihi** A; *tibi* M. 58. **ibi** R; *inuit* or *innuit* M. In v. 104 we find for *interibi* the corruptions *interiuit*, *interī ut*, *interi iuit*. The omission of *illarum*, with the introduction of *innuit*, *annuit*, or *infit*, has been the usual course taken by edd. 60. **uide** Pylades; *uida et* M. 61. **illo** A; *isto* M. 62. **aibat** A (Gepp.); *a levat* M. **quae** M; *quin* Bx after Guyet. 63. **illac** R; *illā* M; but *illa* is not found without correl. *hac*. 64. **mihi** R. 65. **Molestae . . . obsecrant** Bx; *molestae sunt: orant ambiunt obsecrant* M; *molestiae sunt*, &c., R; but *ambiunt* cannot be a dissyll.; Isidor Hilberg, reading *molestiae* with R, suggests *orant plorant ambiunt;* cp. *plorare orare* Ter. Ph. 8; *clamo postulo obsecro oro ploro atque imploro fidem* Cæcil. 212; *ita plorando orando instando atque obiurgando me obtudit* Cæcil. 150; *plorat orat* Afran. 246; *oras ambis* Ter. Andr. 373; *orant ambae et obsecrant* Fritzsche. 66. **uidere ut** *uiderit ut* M.

Py. Habén tabellas? Ar. Vís rogare? habeo, ét stilum.
Py. Facéte aduortis túom animum ad animúm meum.
Ar. Nouísse mores tuós me meditaté decet
Curámque adhibere, ut praéolat mihi quod tú uelis.
Py. Vidétur tempus ésse ut eamus ád forum,
Vt ín tabellis quós consignaui híc heri
Latrónes, ibus dínumerem stipéndium.
Nam réx Seleucus me ópere orauit máxumo
Vt síbi latrones cógerem et conscríberem.
Ei rei húnc diem mihi óperam decretúmst dare.
Ar. Age eámus ergo. Py. Séquimini, satéllites.

68–71. **Haben—uelis** transposed hither from after 37 by Danz and Lorenz. 68. **haben** A (R); *habes* M; Gepp. reports A to have *habes* and to give *tabellas* to Artotrogus. 69. **tuom an.** M; AN.TUOM A. 70. **tuos me** A; *me tuos* M. 71. **praeolat** R; PR . . OLATMIHIQUOD A (R); *praeuolat mihi quo* M; *praeuelim quod* Acid. 73. **hic heri** FZ; *hic aeri* (*aeris*) M. 77. **ei** R. 78. **age eamus** HE; *agetemus* CD; *age tenem* B.

ACTVS II.

PALAESTRIO.

Mihi ad énarrandum hoc árgumentumst cómitas, II 1
Si ad aúscultandum uóstra erit benígnitas.
Qui autem aúscultare nólet, exsurgát foras,
Vt sít, ubi sedeat ílle qui auscultáre uolt.
Nunc qua ádsedistis caúsa in festiuó loco,
Comoédiai quám nos acturí sumus
Et árgumentum et nómen uobis éloquar.
Alázon Graece huic nómen est comoédiae:
Id nós Latine glóriosum dícimus.
* * * * * * * *
Hoc óppidum Ephesust: íllest miles méus erus,
Qui hinc ád forum abiit: glóriosus, ínpudens,
Stercóreus, plenus périuri atque adúlteri,
Ait sése ultro omnis múlieres sectárier.
Is déridiculost, quáqua incedit, ómnibus:

84. **comoediai** Scioppius; *comoediae* M. **quam nos** Pylades; *quandos* C; *quam* D; *quando* Ba; *quam modo* Bb, which R accepts, but *modo* is not used = *iam*. 88. **illest** Seyffert; *idē* B; om. CD; *inde* Bothe. 92. **deridiculost** Acid.; *dericulust* B, *deridicust* C; *derisuiest* D; *deridiculust* Lamb.

Itaque híc meretricis, lábiis dum ductánt eum,
Maiórem partem uídeas ualgis sáuiis.
*   *   *   *   *   *   *   *   *
Nam ego haú diu apud hunc séruitutem séruio.
Id uólo uos scire, quó modo ad hunc deuénerim
In séruitutem ab eó quoi seruiuí prius.
Date opéram : nam nunc árgumentum exórdiar.
Erat érus Athenis míhi adulescens óptumus :
Is amábat meretricem acre Athenis Átticis

93. **ductant** Pius; *ducant* BD; *ducunt* C. 97. **ab eo quoi** Z; *habeo cui* D; *habe oculi* C; *habeo . cu . .* B. 100. **acre** Ed.; *matre* M; *altam* R; *aeque* Cam.; *itidem* Bx. Many other guesses have been made, all travelling wide of M. For the defence of my conjecture (as regards Plautine use) see Comm.; I shall here show that *acre* and *matre* are palaeographically (one may say) the same. *Acre* was corrupted into *matre*—(1) by the dittography of the final *-m* of the preceding word *meretricem*; (2) by the confusion between *c* and *t*. For (1) dittography it will be enough to mention *uim me cogis* for *ui me cogis* 454; *nostris spolia* for *nostri spolia* 599; *eis statuit* for *ei statuit* 728; *culpante et* for *culpant et* 761; *sit tibi* for *si tibi* 838; *uenite ephesum* for *uenit ephesum* 975; *autem milia* for *autem illa* 1003; *det tunicam* for *de tunica* 1423; *carios seruos* for *cario seruos* 1427. (2) We have the following cases of *t* wrongly written for *c* in this play:—*atiem* 4, *obitiemus* 148, *uitino* 154, *fatiam* 157 (and in many other places), *crutibus* 184, *audatium* 190, *fallatiam* 195, *excrutiatum* 567, *plateat* 614, *merti* 727, *portinam* 758, *mendatium* 967, *obsetrarc* 971, *sotium* 1013, *prouintia* 1159, *spetiem* 1235, *ferotior* 1325. Both these errors (dittography and *t* for *c*) occur *together* in *Periplectomenes* for *Periplecomenus* passim; in *custodit cauto*

Et illa íllum contra: qui ést amor cúltu óptumus.
Is públice legátus Naupactúm fuit
Magnái rei públicai grátia.
Intéribi hic miles fórte Athenas áduenit.
Insínuat sese ad íllam amicam erí *meī:*
Occépit eius mátri suppalpárier
Vino, órnamentis ópiparisque opsóniis,
Itaque íntumum ibi se míles apud lenám facit.
Vbi prímum euenit míliti huic occásio,
Sublínit os illi lénae, matri múlieris,
Quam erus méus amabat. nám is illius fíliam
Conícit in nauem míles clam matrém suam
Eamque húc inuitam múlierem in Ephesum áduehit.
Vt amícam erilem Athénis auectám scio,
Ego *tántum* quantum póssum mihi nauém paro,
Inscéndo, ut eam rem Naúpactum ad erum núntiem.
Vbi súmus prouecti in áltum, fit quod *dí* volunt:
Capiúnt praedones náuem illam, ubi uectús fui.
Prius périi quam ad erum uéni quo ire occéperam.
Ille *quí* me cepit, dát me huic dono míliti.
Hic póstquam in aedis me ád se *de*duxít domum,
Video íllam, amicam erílem, Athenis quaé fuit.

for *custodi cauto* 467; and—an exactly parallel case—in *omnem matiem* for *omnem aciem* 1029. 103. **magnai . . . gratia** Lamb; *magna reipublica* (*publicae*) M. 104. **interibi** Acid.; *interiuit, interī ut, interī iuit* M. 105. **mei** Cam. 110. **illi** Scutarius; *illos* or *illis* M. 115. **tantum** R. 117. **di** Lipsius; *sicut uoluerunt* R. after Bothe. 120. **qui** Beroaldus. 121. **deduxit** Cam.; *duxit* M.

Vbi cóntra aspexit me, óculis mihi signúm dedit,
Ne se áppellarem. deínde, postquam occásiost,
Conquéritur mecum múlier fortunás suas.
Ait sése Athenas fúgere cupere ex hác domu :
Sese íllum amare, méum erum, Athenis quí fuit,
Neque péius quemquam odísse quam istum mílitem.
Ego quóniam inspexi múlieris senténtiam,
Cepí tabellas, cónsignaui clánculum,
Dedi mércatori quoídam, qui ad illum déferat,
[Meum erum, qui Athenis fuerat, qui hanc amauerat]
Vt is húc ueniret. ís non spreuit núntium :
Nam et uénit et is in próxumo deuórtitur
Apúd paternum suom hóspitem, lepidúm senem.
Atque *ís* illi amanti suo hóspiti morém gerit
Nosque ópera consilióque adhortatúr, iuuat.
Itaque égo paraui hic íntus magnas máchinas,
Qui amántis una intér se facerem cónuenas :
Nam unúm conclaue, cóncubinae quód dedit
Milés, quo nemo nísi eapse inferrét pedem,
In eó conclaui*d* égo perfodi párietem,
Qua cónmeatus clam ésset hinc huc múlieri.

126. cupere . . odisse *cuperet . . odisset* M (a very frequent error). 132. erum *aerum* (as often) CD. 136 atque *is* R ; *itaque* M. morem *mortem* C Da. 137. iuuat *uiuat* (a very common corruption) C. 140. conclaue *conclauem* M, perhaps rightly ; see Comm. on 397. 141. eapse Turnebus ; *ea se* M. 142. conclauid R (N. Pl. Exc.) ; *conclaui* M ; in his edition (1849) he avoids the *hiatus* by reading *perfodiui* for *perfodi.*

Et séne sciente hoc féci : is consiliúm dedit.
Nam méus conseruos ést homo haud magní preti,
Quem cóncubinae míles custodem áddidit.
Ei nós facetis fabricis et doctís dolis
Glaucúmam ob oculos óbiciemus eúmque ita
Faciémus ut, quod uíderit, ne uíderit.
Et móx ne erretis, haéc duarum hodie *ín* uicem
Et hínc et illinc múlier feret imáginem
Atque éadem erit, uerum ália esse adsimulábitur.
Ita súblinetur ós custodi múlieris.
Sed fóris concrepuit hínc a uicinó sene.
Ipse éxit : hic illest lépidus, quem dixí, senex.

PERIPLECOMENVS. PALAESTRIO.

PE. Ni hércle diffregéritis talos posthac, quemque in tégulis II 2
Víderitis aliénum, ego uostra fáciam latera lórea.

144. **sene sciente** *senem scientē* M. 147. **facetis** Cam. ; *facitis*, *factis*, *factitiis*, *facticiis* M. 148. **glaucumam.** This form is preserved in certain *codd.* used by Priscian, also in *Cod. Halberstadiensis* and *Mai Thesaurus Latinitatis ;* in M we have *glaucuma ;* in Z *glaucomam* (the vulgate form). 149. **ne** Cod. Halberstadiensis ; *non* M. 153. **sublinetur os** Guyet ; *sublinitores* (with *u* superscribed over *o*) D ; *sublitores* C ; *sublitust* B ; *sublinitus est* FZ. 156. **diffregeritis** for *defr.* Ribbeck, who gives *diffractos* Stich. I. 3. 37, and *diffringentur* As. II. 4. 28. In Poen. II. 46 Studemund reads *dilidam* on the authority of A.

Mi équidem iam arbitrí uicini súnt, meae quid fiát domi :
Íta per inpluuium íntro spectant. núnc adeo edico ómnibus :
Quémque a milite hóc uideritis hóminem in nostris tégulis
Éxtra unum Palaéstrionem, huc déturbatote ín uiam.
Quód ille gallinam aut columbam sé sectari aut símiam
Dícat : disperístis, ni usque ad mórtem male mulcássitis.
Atque adeo, ut ne légi fraudem fáciant aleáriae,
Adcuratote út sine talis dómi agitent conuíuium.
PA. Néscio quid malefáctum *a* nostra hic fámiliast, quantum aúdio :

158. **mi equidem** Becker; *mihi quidem* M; which R preserves, omitting *iam.* **arbitri uicini sunt** R after Cam.; *arbitri & uicis eunt* Ba; *arbitriae uicis eunt* C; *arbitri . . uicis eum* Da; *arbitri et uicini sciunt* Bc, which might possibly be right. 160. **quemque** *quemquem* Bentl. (Eun. v. 8. 34), here apparently forgetting a Pl. usage which he recognises at Capt. IV. 2. 18, viz., *quemque = quemcunque.* 161. **in uiam** Lamb.; *in uia* M. 163. **mortem male** *mortem ale* CD; an example of the very frequent omission of one of two similar letters or syllables in juxtaposition, which I shall call *lipography.* **mulcassitis** A; *mulcasitis* BC: *mulcaritis* Da; *mulctatis* Db. 164. **ne legi** *nec legi* Db; *neglegi* C. **aleariae** A; *talarie* B; *alarie* CD. 165. **sine talis domi** M; S . . . . DOLIS (or DVLIS) A; "quae uide num SINE CONDVLIS interpretanda sint, si modo κόνδυλοι umquam sunt pro ἀστραγάλοις dicti; nam formam *condulus* Festus testatur." R. 166. **hic** A; *huic* M.

Íta hic senex talós elidi iússit conseruís meis.
Séd me excepit: níhili facio, quíd illis faciat céteris.
Adgrediar hominem. Pe. Éstne, aduorsum hic quí uenit, Palaéstrio?
Pa. Quíd agis, Periplecómene? Pe. Hau multos hómines, si optandúm foret,
Núnc uidere et cónuenire quám te mauellém. Pa. Quid est?
Quíd tumultuás cum nostra fámilia? Pe. Occisí sumus.
Pa. Quíd negotist? Pe. Rés palamst. Pa. Quae rés palamst? Pe. De tégulis
Módo nescio quis ínspectauit uóstrum familiárium
Pér nostrum inpluuium íntus apud nos Philocomasium atque hóspitem
Ósculantis. Pa. Quis homo id uidit? Pe. Túos conseruos. Pa. Quís is homost?
Pe. Néscio: ita abripuít repente sése subito. Pa. Súspicor

167. **ita hic senex** M; *ita senex* Pylades. **elidi.** Bx conjectures *dilidi*; cp. 156. 169. **aduorsum . . . Pal.** Fritzsche; ADVORSVMHICQVIAVENIT A; *aduorsum est quasi* M; thus Fr. has followed A, supplying *Palaestrio*, and giving (with Fl.) *uenit* for *aduenit*, which is not found with *aduorsum*; R, following M more closely, reads *itne aduorsum hic qui aduenit? quasi ad me adit.* 170. **hau** A (Stud.) **foret** A; *fuerit* M. 171. **nunc mauellem** A; quite corrupt in M. 172. This verse is found in A only. 174. **quis** *quisis* Ba Da; a case of dittography. 176. **quis is homost** A; *quis is erit homost* M.

Mé periisse. Pe. Vbi abít, conclamo: 'heus, quíd agis tu' inquam 'in tégulis?'
Ílle mihi abiens íta respondit, sé sectari símiam.
Pa. Vaé mihi misero, quoí pereundumst própter nihili béstiam.
Sed Philocomasium hícine etiam núnc est? Pe. Quom exibam, híc erat.
Pa. Í seis, iube transíre huc quantum póssit, se ut uideánt domi
Fámiliares: nísi quidem illa nós uolt, qui seruí sumus,
Própter amorem suom ómnis crucibus cóntubernalís dari.
Pe. Díxi ego istuc: nísi quid aliud uís. Pa. Volo. hoc ei dícito:
Prófecto ut ne quoquám de ingenio dégrediatur múliebri
Eárumque artem et disciplinam abstíneat colere. Pe. Quem ád modum?
Pa. V́t eum, qui se hic uídit, uerbis uíncat, ne is se uíderit:
Sí quidem centiéns hic uisa sít, tamen infitiás eat:

180. **est** FZ; *sit* M. 182. **i seis iube** A (Gepp.) **transire huc** M; HVCTRANSIRE A. 184. **omnis** *om̃s* B. **dari** *clari* C; see on verse 1 above, where we find *dibeo* for *clipeo*. 186. Found in A only, and judged spurious by R. 187. **abstineat colere** R; *optineat colerem* (*colorem* B Db) M; *color est* F Z. 188. This verse is thus found in A; it is quite corrupt in M. 189–195. These verses are arranged in the order proposed by B. Schmidt, quoted by Bx.

Ós habeat, linguám, perfidiam, málitiam atque audáciam,
Cónfidentiám, confirmitátem, fraudoléntiam,
Qui árguat se, eum cóntra uincat iúre iurandó suo.
Nám mulier holitóri numquam súpplicat, si quást mala:
Dómi habet hortum et cóndimenta ad ómnis mores máleficos,
Dómi dolos, domi délenifica fácta, domi fallácias.
Pe. Égo istaec, si erit hic, núntiabo. séd quid est, Palaéstrio,
Quód uolutas túte tecum in córde? Pa. Paulispér tace,
Dúm ego mihi consília in animum cónuoco et dum cónsulo
Quíd agam, quem dolúm doloso cóntra conseruó parem,
Qui íllam hic uidit ósculantem: id uísum ne uisúm siet.
Pe. Quaére: ego hinc abscéssero abs te huc ínterim. illuc sís uide,
Quem ád modum adstitít seuero frónte curans, cógitans.
Péctus digitis púltat: cor credo éuocaturúst foras

190. habeat Schmidt; *habet* M. 194. mores A (Stud.); *molis* M; *ollas* Palmasius. 200. siet A; *sit* M. 202. adstitit A; *abstitit* M. curans A; *curas* M.

Écce auortit: nísam laeuo in fémine habet laeuám manum.
Déxtera digitís rationem cónputat: feruít femur
Déxterum, ita ueheménter icit: quód agat, aegre súppetit.
Cóncrepuit digitís: laborat, crébro conmutát status.
Éccere autem cápite nutat: nón placet quod répperit.
Quídquid est, incóctum non exprómet, bene coctúm dabit.
Écce autem aedificát: columnam ménto suffigít suo.
Ápage, non placét profecto míhi illaec aedificátio:
Nam ós columnatúm poetae esse índaudiui bárbaro,
Quoí bini custódes semper tótis horis óccubant.
Eúge, euscheme hercle ádstitit et dúlice et comoédice.
Hábet, opinor. áge, si quid agis: uígila, ne somnó stude:
Nísi quidem hic agitáre mauis uárius uirgis uígilias.
Tíbi ego dico: ah, fériatus né sis, heus, Palaéstrio,

204. **nisam** Guyet; NIXVS A; *nisus* M; *rusus* R; *avortit risus* Bothe; Bugge defends NIXVS of A, explaining "with feet firmly pressed to the ground." 205. **feruit** Stud.; FERIT A; *feries* M. 206. **dexterum . . . agat** A (Stud.). 209. **expromet** A (Gepp.); *expromit* M. 210. **suffigit** A; *suffulsit* M. 212. **indaudiui** Bothe; AVDIVI A; *inaudiui* M. 213. **occubant** M A; *accubant* Hahn; cf. Bacch. 72. 214. **dulice** Gulielmus; *dulce* M A, which after this verse give the words *numquam hodie quiescet priusquam id quod perfecit*, expelled by Ribbeck as a gloss on 209. 216. **uigilias** *uigilas* or *uigila* M. 217. **ah . . . Palaestrio** Madvig, after Pylades; *anheriatus uestis heus te adloqui palaestrio* M; *an, heureta, me hauscis te adloqui, Palaestrio* R.

Vígila inquam, expergíscere inquam: lúcet hoc inquam. Pa. Aúdio.
Pe. Víden hostis tibi adésse tuoque térgo obsidium? cónsule,
Árripe opem auxiliúmque ad hanc rem: própere *hoc*, non placidé decet.
Ánteuenito aliqua, áliquo saltu círcumduce exércitum.
Cóge in obsidium perduellis, nóstris praesidiúm para.
Ínterclude † cónmeatum † inimícis, tibi moení uiam,

219. **uiden** *uident* M; *uiden tu* Müller; cp. 1045. **tergo** Pylades; *ergo* M. **consule** F Z; *consuli* M. 220. **hoc** Acid. 221. **anteuenito** Cam.; *anteueni* CD; *ante ueniet* B; *antemoeni* Putsche. **aliquo saltu** A. Kiessling (Rhein. Mus. xxiv. 115) and A. Palmer (*Hermathena*, No. v. p. 262); *aliquos autu* (*auttu*) M; *aut tu* Madv. (Adv. Crit. ii. 7), but *tu* is quite otiose; *anteueni aliqua, atque aliquo actutum circ. ex.* R; cp. Truc. iv. 4, 31. 222. **coge in** Cam.; *corin* (*cor in*) M; *curre in* Pylades, which might be defended by regarding *curre in obsidium* as governing *perduellis*, as in *quempiam iniexit manum*, Pers. i. 2. 18; this construction is common in Greek. 223. **interclude** F Z; *intercludite* M. *intercludito* Cam. **conmeatum inimicis** R; *inimicis commeatum* M. I have given the reading of R, which is closest to M, but it is far from satisfactory; *conmeatus*, being repeated in next verse, can hardly be right. The following are all unsatisfactory: *interclude iter inimicis at tu tibi moeni uiam* Madv.; . . . *cate tibi moeni uiam* Lorenz; *interclude inimicis omnes aditus* (cp. Cic. Tusc. v. 27) Koch; a reviewer of Lorenz quoted by Bx makes a suggestion which would be good if the rhythm were better: *intercludito inimicis meatum;* Köhler suggests *interclude iter inimicis; commodum moeni uiam*, taking *commodum* = *ad tempus*, cp. 1198.

Quá cibatus cónmeatusque ád te et legionés tuas
Túto possit péruenire. hanc rém age: res subitáriast.
Réperi, conminísce, cedodum cálidum consiliúm cito.
Quae híc sunt uisa, ut uísa ne sint, fácta ut facta né sient.
[Mágnam illic, homo, rem íncipissis, mágna moenis moénia.]
Tú unus si recípere hoc ad te dícis, confidéntiast
Nós inimicos prófligare pósse. PA. Dico et recipio
Ád me. PE. Et ego impetráre dico id quód petis. PA. At te Iúppiter
Béne amet. PE. Auden párticipare mé quod conmentú's? PA. Tace,

226. **conminisce, cedodum** S. Müller; *comminiscere cedo* M, unrhythmically. Pl. very often uses active instead of deponent forms: see on 172. 227. **ut facta ne sient** Spengel; *facta infecta ne sient* M. 228. **homo rem** Meursius; *honorem* M. **incipissis** Gruter; *incipis sed* M. **moenis** Bothe; *munitis* M; Ribbeck hesitates between putting this verse after 202 or 214; Bx prefers the former expedient. *Illic*, indeed, can hardly be disjoined from *homo*. We should therefore either expel the verse or read (with considerable authority from M) *incipissit* and *moenit*, which would perhaps be the best course. 229. **tu** Bx; *tude* M. 230. **posse**, *possit* M. 231. **Ad me . . . Iuppiter** Ed. with M, except that M gives *egom* and *dicom* for *ego* and *dico;* for which see crit. n. on 648. All edd. from Bothe omit *Ad me*, and insert *te* before *impetrare*, against M. 232. **auden . . . commentu's** Bugge; *aut in parte mici* (*amici*) *pare* (*parē*) *me quod* M.

Dum ín regionem astútiarum meárum te induco: út scias
Iúxta mecum méa consilia. Pe. Sálua sumes índidem.
Pa. Érus meus elephánti corio círcumtentust, nón suo,
Néque habet plus sapiéntiae quam lápis. Pe. Ego mi istúc scio.
Pa. Númc sic rationem íncipissam, hánc instituam astútiam,
Ýt Philocomasio hánc sororem géminam germanam álteram
Dícam Athenis áduenisse cúm amatore aliquó suo,
Tám similem quam lácte lactist: ápud te eos hic deuórtier
Dícam hospitio. Pe. Euge, eúge, lepide: laúdo conmentúm tuom.
Pa. Ýt, si illic concríminatus sít aduorsum mílitem
Méus conseruos, *se* eám uidisse hic cum álieno osculárier,
Árguam *hanc* uidísse apud te cóntra conserúóm meum

236. **ego mi istuc scio** Ed.; *egom . . stuc scio* Ba; *egom . istuc scio* Bc; *aego mist uescio* C D; see Comm. Cp. 282, 331; Capt. iv. 2. 87. 238. **ut Phil. hanc** Bx; *ut philocomasium hanc* M; *ad Ph. huc* R. 240. **quam lacte lactist** F Z; *tam lacti est* (with *qu. lac* superscr.) M. **te** F Z; om. M. 242. **illic** M; *illanc* with Bothe R. 243. **se eam** R; *eam* Z; *eum* B C; *cum* D. **uidisse** Dc; *uidisset* (by a common error) rest. **oscularier** Bothe; *osculari eum* B; *eam* CD. 244. **hanc** Bothe.

Cúm suo amatore ámplexantem atque ósculantem. Pe. Immo óptume.
Ídem ego dicam, si *éx* me exquiret míles. Pa. Séd simíllumas
Dícito esse: et Phílocomasio id práecipiundumst út sciat:
Né titubet, si *ex*quiret ex ea míles. Pe. Nimis doctúm dolum.
Séd si ambas uidére in uno míles concilió uolet,
Quíd agimus? Pa. Facilést. trecentae póssunt causae cónligi:
'Nón domist: abiit ámbulatum: dórmit: ornatúr: lauat:
Prándet; potat: óccupatast: óperae non est: nón potest.'
Quántum uis prolátionumst: dúm modo hunc primá uia
Índucamus, uéra ut esse crédat quae mentíbimur.
Pe. Plácet ut dicís. Pa. Íntro abi ergo et, si ístist mulier, eám iube
Cíto domum transíre atque haec ei díce, monstra, praécipe,

245. **optume** Bentl.; *ut optume* M. 246. **ex** R, and again in 248. 247. **praecipiundumst** Pius; *recipiendū* M. 250. **conligi** A; *conlici*, *conici*, *concili*, *concini*, rest. 252. **potat** Bb Db; *potest* rest. At end of verse Bb gives *potat* again for *potest*. 254. **mentibimur** B; *mentibitur* C D and (apparently) A, perhaps rightly, *mulier* being understood. 256. **haec . . . praecipe** Stud.; *dice* om. M.

Vt teneat consília nostra, quem ád modum exorsí sumus,
Dé gemina sorőre. Pe. Docte tíbi illam perdoctám dabo.
Númquid aliud? Pa. Íntro ut abeas. Pe. Ábeo. Pa. Et quidem ego ibó domum
Átque hominem inuestígando operam huic díssimulabilitér dabo,
Quí fuerit consérυos, qui hodie sít sectatus símiam.
Nam ílle non potuit quín sermone suo áliquem familiárium
Párticipauerít de amica eríli, se uidísse eam
Híc in proxumo ósculantem cum álieno adulescéntulo,
Nóui morem egomét: 'tacere néqueo solus quód scio.'
Si ínuenio qui uídit, ad eum uíneam pluteósque agam.
Rés paratast: uí pugnandoque hóminem caperest cérta res.
Si íta non reperio, íbo odorans quási canis uenáticus
Vsque donec pérsecutus uólpem ero uestígiis.

259. abeas . . . abeo *habeas* . . . *habeo* (a very common error) M. 260. hominem M, rightly; *homini* R. dissim. dabo A (Stud.); *dissimulando* M; Lorenz had conjectured *dabo*. 261. sit Bothe; *siet* M. 262. quin A; *qui* M. 263. erili se uidisse Koch; ERISESEVIDISSE A; *se uidisse* B; *qui vidisset* C D. 265. egomet A; *ego et* rest. solus quod A; om. *quod* M. 266. uineam A; *uineas* M.

Séd fores crepuérunt nostrae: ego uóci moderabór meae:
Nam íllic est Philocomásio custos, méus conseruos, qui ít foras.

SCELEDRVS. PALAESTRIO.

II 3 Sc. Nísi quidem ego hodie ámbulaui dórmiens in tégulis,
Cérto edepol scio mé uidisse hic próxumae uicíniae
Phílocomasium erílem amicam síbi malam rem quaérere.
Pa. Híc illam uidit ósculantem, quántum hunc audiuí loqui.
Sc. Quís hic est? Pa. Tuos conséruos. quid agis, Scéledre? Sc. Te, Palaéstrio,
Vólup est conueníssse. Pa. Quid iam? aut quíd negotist? fác sciam.
Sc. Métuo . . Pa. Quid metuís? Sc. Ne hercle hodie, quántum hic familiáriumst,
Máxumum in malúm cruciatumque ínsuliamus. Pa. Tú sali

270. **crepuerunt** A; *concrepuerunt* M. **uoci mod.** A; *uoce moderabo* M. 271. **qui it** Acid.; *atque it* (*id*) M. 273. **proxumae** MA; *proxume* R. 274. **malam rem** A, Bentl.; *alium* M. 275. **loqui** Cam.; *loquere, loquentē* M. 277. **quid negotist** M; QVIDHICNEGOTIST A; *quid hoc negotist* Fl. 278. **quantum hic fam.** M; A om. *hic.* 279. **cruciatumque** M; *que* is omitted (I know not why) by R and Bx, who, to avoid *hiatus*, inserts *hic* after *cruciatum*, with Fl. Bugge proposes *consuliamus*.

Sólus: nam ego istam ínsulturam et désulturam níl moror.
Sc. Néscis tu fortásse, apud nos fácinus quod natúmst nouom.
Pa. Quód id est facinus? Sc. Ínpudicum. Pa. Tûte scias solí tibi:
Míhi ne dixis: scíre nolo. Sc. Nón enim faciam quín scias.
Símiam hodie súm sectatus nóstram in horum tegulis.
Pa. Édepol, Sceledre, homó sectatu's níhili nequam béstiam.
Sc. Dí te perdant. Pa. Té istuc aequomst—quóniam occepisti, éloqui.
Sc. Fórte fortuná per impluuium húc despexi in próxumum:
Átque ego illi aspicio ósculantem Phílocomasium cum áltero
Néscio quo adulescénte. Pa. Quod ego, Scéledre, scelus ex te aúdio?

280. **nil moror** A; *nil hic moror* M; doubtless a case of dittography, for C has *nihil hil.* 282. **scias** Haupt; *scis* M; *sci* Bothe. **soli tibi** Cam.; *solite tibi* or *soli te tibi* M. 283. **dixis** *dixit* or *dixti* M. 285. **sectatu's** R; *sectatur* M; *sectatust* Luchs (*Hermes* xiii. p. 500); *sectatus* vulg. **nihili** *mihi* B. 286. **quoniam** Cam.; *quo* or *q̃m* M; *quomodo* FZ. The punctuation of the text is that of Lorenz, who first fully explained this passage. See Comm.

Sc. Prófecto uidi. Pa. Tútine? Sc. Egomet, duóbus hisce oculís meis.
Pa. Ábi, non ueri símile dicis néque uidisti. Sc. Núm tibi
Líppus uideor? Pa. Médicum tibi istuc méliust percontárier.
Vérum enim tu istam, sí te di ament, témere hau tollas fábulam.
Tuís nunc cruribús capitique fraúdem capitalem hínc creas;
Nám tibi iam, ut pereás, paratumst dúpliciter, nisi súpprimis
Tuóm stultiloquiúm. Sc. Qui uero dúpliciter? Pa. Dicám tibi.
Prímumdum, si fálso insimulas Phílocomasium, hoc périeris:
Íterum, si id uerúmst, tu ei custos ádditus dispérieris.
Sc. Quíd fuat me néscio: hoc me uídisse ego certó scio.

290. **hisce** Bx; *his* M; for the rest the verse is given as in M; R om. *duobus* and reads *pol profecto;* Fl. *hercle* for *profecto;* but *prŏfĕcto* is undoubtedly Plautine. 292. **tibi istuc** R; *istuc tibi* M, which reading R accepts in *Praef. Stich.;* but *tibi istuc* is by far the more usual order. 295. **nam tibi iam** Cam.; *iam tibi iam* M. 296. **dicam** Guyet; *hic dictam* M. 297. **falso** Cam.; *falsom* B; *falsū* M. 298. **disperieris** Bx; *perieris* M; Ribbeck suggests *bis perieris;* Seyffert *hoc per.;* and R and Fl. change the order of the words; Luchs (*Herm.* xiii. p. 500) proposes *quom ei custos additu's, hoc perieris.*

Pa. Pérgin, infelíx? Sc. Quid tibi uis dícam, nisi quod uíderim?
Quín etiam nunc íntus hic in próxumost. Pa. Eho, an nón domist?
Sc. Víse, abi intro túte: nam ego iam míhi nil credi póstulo.
Pa. Cértumst facere. Sc. Híc te opperiar: eádem illi insidías dabo,
Quám mox horsum ad stábulum iuuenix récipiat se *a* pábulo.
Quíd ego nunc faciám? custodem mé illi miles áddidit:
Núnc si indicium fácio, interii: *intérii*, si taceó, tamen,
Si hóc palam fuerít. quid peiust múliere aut audácius?
Dúm ego in tegulís sum, illaec suo se éx hospitio ēdít foras.
Édepol facinus fécit audax. hócne si milés sciat,

301. **eho, an non** M; R omits *an*. 302. **iam mihi nil** R; *mihi iam nihil* B; *mihi nihil* rest. 304. **quam mox horsum** Cam.; *quam* (or *quom*) *uxor* M. **iuuenix** R; *iuuenis* M; *iuuenci* Bentl.; *iunix* Saracenus. **se a** Bothe; *se e* Cam.; *se* M. 305. **addidit** Dousa; *tradidit* M. 306. **interii.** The second *interii* is not found in M, but is obviously to be supplied. It is usually supplied after *taceo;* Klotz rightly places it after *interii*, thus accounting for the corruption. 308. **illaec . . . foras** Bx; *illachec se ospitio* B; *illac haec sum ospitio* C; *illac hec sunmtospicio* D. 309. **hoc ne** Minton Warren; *hoc nunc* R; *hoc me* and *hocine* M. **si miles** Pius; *simile* M, the *s* having dropped out before *sciat:* cp. *mortem ale* for *mortem male* 163.

Crédo hercle hasce aedís sustollat tótas atque me ín crucem.
Hércle, quidquid ést, mussabo pótius quam intereám male.
Nón ego possum, quae ípsa sese uénditat, tutárier.
Pa. Scéledre, Sceledre, quís homo in terrast álter ted audacior?
Quís magis dis inimícis natus quám tu atque iratís. Sc. Quid est?
Pa. Iúben tibi oculos éxfodiri, quíbus id quod nusquámst uides?
Sc. Quíd "nusquam?" Pa. Non égo tuam empsim uítam uitiosá nuce.

310. This verse runs thus in M: *credo ercle assus tollat aedis totas si* (or *tota si*) *tollat atquē* (or *at quem*) *in crucem.* I have given Fleckeisen's arrangement of the verse. The *si tollat* was probably a variant on *sustollat*, which crept into the text. 311. **mussabo** Ed.; *mussitabo* M; *quidquid est* is always a cretic; hence Bx (*Herm.* xiv.) proposed *quid id est* to save the metre, but the device adopted in the text is perhaps better. 313. **in . . . . ted** R; *interemat ē alter* M. Perhaps the line should run: *Sceledre, quis homo in terra natust alter ted audacior;* Bentley *in terris te alter est.* 314. **quam tu** Cam.; *quantum* M. 315. **iuben tibi** *iubent tibi* Ba C Db; a clear case of dittography; see v. 100. 316. **tuam empsim uitam** Lindemann; *empso* Bentl.; *mutuam ea ipsi tui tam* (*tuttā* CD) M. The MSS here changed *tuam* to *mutuam*, wrote *ai* for *m* in *empsim*, and altered the person of the verb (as in verse 319). The first corruption is probably intentional—the copyist thought he had detected the right word lying hid under *tuam;* the other errors, as well as the wrong division of words, are simply errors of sight.

SC. Quíd negotist? PA. Quíd negoti sít rogas? SC. Cur nón rogem?
PA. Nón tu tibi istam praétruncari línguam largiloquám iubes?
SC. Quam ób rem iubeam? PA. Phílocomasium éccam domi, quam in próxumo
Vídisse aibas te ósculantem atque ámplexantem cum áltero.
SC. Mírumst lolio uíctitare té tam uili trítico.
PA. Quíd iam? SC. Quía luscítiosu's. PA. Vérbero, edepol tú quidem
Caécu's, non luscítiosus: nam íllam quidem uidí domi.
SC. Quíd domi? PA. Domi hércle uero. SC. Abi, lúdis me, Palaéstrio.
PA. Túm mihi sunt manus ínquinatae. SC. Quídum? PA. Quia ludó luto.
SC. Vaé capiti tuó. PA. *Tuo* istuc, Scéledre, promittó fore,
Nísi oculos orátionemque ália conmutás tibi.
Séd fores concrepuérunt nostrae. SC. At égo illas obseruáuero:

318. non tu tibi Bentl.; *nū tute tibi, non me tibi, novi & ibi* M. 319. iubeam *iubeat* M. 320. aibas Bentl.; *aiebas* M. 321. lolio Fulgentius; *olio* M. 323. caecu's *cetus* D; *cecus* rest; see v. 100. illam quidem uidi FZ; *illam quidem illa* M; *uiden' illam* Bentley. 325. tum Bc; *tam* rest; *iam* R. 326. tuo Fl. 328. illas obs. *ila obseruis fores* C D; *ilico obserui fores* B A; *illas obseruaui fores* Bc; *illas obseruo fores* F Z.

Nám nihil est, qua hinc húc transire ea póssit, nisi recto óstio.
PA. Quín domi eccam: néscio quae te, Scéledre, scelera súscitant.
SC. Míhi ego uideo, míhi ego sapio, *míhi* ego credo plúrumum:
Mé homo nemo déterrebit, quín sit ea in hisce aédibus.
Híc obsistam, ne ínprudenti huc éa se subrepsít mihi.
PA. Méus illic homost: déturbabo iam égo illum de pugnáculis.
Vín iam faciam ut té stultiuidum túte fateare? SC. Áge face.
PA. Néque te quicquam sápere corde néque oculis utí? SC. Volo.
PA. Némpe tu isti ais ésse erilem cóncubinam? SC. Atque árguo
Eám me uidisse ósculantem hic íntus cum alienó uiro.
PA. Scín tu nullum cónmeatum hinc *húc* esse a nobis? SC. Scio.

330. **quin** Z; *quem* rest. **quae te** Cam.; *utque te* M. 331. **mihi** Pylades. 332. **deterrebit** Haupt.; *deteruti* B; *detere uti* C D; *deterruerit* Cam., R. 335. **uin . . . fateare** Bx; *ut stultiuidum* CD; *ut stultiuidum te ut* B. 337. **isti ais** Acidalius; *isticas* M. **esse** *esset* Ba (a common error in these MSS): *uidisset* is found for *uidisse* in next verse, hence the corruption *uidisse te.* 339. **hinc huc** Müller; *huc hinc* R; the *huc* is omitted in M; Müller's is the usual order; *hinc isto* (cp. 337, 342) Luchs.

Pa. Néque solariúm neque hortum nísi per inpluuiúm? Sc. Scio.
Pa. Quíd nunc? si ea domíst, si eam facio ut éxire hinc uideás domo,
Dígnun es uerbéribus multis? Sc. Dígnus. Pa. Serua istás foris,
Né tibi clam se súbterducat ístinc atque huc tránseat.
Sc. Cónsiliumst ita fácere. Pa. Pede ego iám illam huc tibi sistam ín uiam.
Sc. Ágedum ergo face. uólo scire, utrum egon íd quod uidi uíderim
Án illic faciat quód facturum dícit, ut ea sít domi.
Nam égo quidem meos óculos habeo néc rogo utendós foris.
Séd hic illi suppárasitatur sémper: hic eae próxumust:
Prímus ad cibúm uocatur, prímo pulmentúm datur.
Nám illic noster ést fortasse círciter triénnium:
Néc quoiiquam quam ílli in nostra méliust famulo fámilia.

341. **quid nunc? si** Bx; *quid si nunc si* M; *quid? nunc si* R. But Bx's is the right order. See Comm. **eam facio** R; *facio eam* C D; *fatio sedeam* B. See on 100. 343. **clam se** *dam se* C D; so above, v. 1, C gives *dibeo* for *clipeo*. Hence the *eadem* of F Z. 344. **pede** Acidalius; *pedes* M. **in uiam** Z; *in uia* F; *inuita* M. 345. **ergo** $\overset{o}{g}$ M; this is the usual contraction for *ergo*. **egon** A; *ego* rest. 347. **rogo utendos** A; *roga utendi* CD; *rogat utende* (*utenda*) B. 348. **eae** A; *ei* or *ea* M. 351. **quoiiquam** Bx; *cuiquam* M; *quoiquam alii* R; *quoiquam aeque* Müller.

Séd ego hoc quod ago, id me ágere oportet, hóc obseruare óstium.
Si híc obsistam, hac quídem pol certe uérba mihi numquám dabunt.

PALAESTRIO. PHILOCOMASIVM. SCELEDRVS.

II 4 PA. Praecépta facito ut mémineris. PH. Totiéns monere mírumst.
PA. At métuo ut satis sis súbdola. PH. Cedo uél decem édocebo
Minumé malas ut sínt malae mihi solae quod supérfit.
PA. Age núnciam insiste ín dolos: ego ábs te procul recédam.
Quid aís tu, Sceledre? SC. Hanc rém gero: habeo aúris, loquere quíduis.
PA. Credo égo istoc exempló tibi esse péreundum extra pórtam,
Dispéssis manibus pátibulum quom habébis. SC. Nam quam ob rem *ístuc?*

353. **si hic** R; *sic* B; *hic* rest. 354. **totiens** Cam.; *tolles* M. 355. **decem** Taubmann; *dice me* or *doce me* M. 356. **minume** Bergk; *memini* M. **mihi solae quod superfit** A (Stud.); *sola equo superfit* M; *solaest quod superfit* vulg. and R. Christopher Cavallin, quoted in Bursian's *Jahresbericht*, 1876, and Luchs (Hermes xiii. 501), have recognised the absolute correctness of the reading of A. See Comm. 358. **ais tu** A; *astu* Ba; *astas* or *stas* rest. 359. **pereundum** A (R); *eundum actutum si* M. 360. **dispessis** Z; *dispensis* A; *dispersis* M. **istuc** Fl., cp. Cur. iii. 72.

PA. Respícedum ad laeuam: illaéc quis est muliér? Sc. Pro di inmortáles,
Eri cóncubinast haéc quidem. PA. Mihi quóque pol ita uidétur.
Age núnciam, quandó lubet. Sc. Quid agám? PA. Peri praeprópere.
PH. Vbi istést bonus seruos, quí probri me máxumi innocéntem
Falso ínsimulauit? PA. Ém tibi: hic mihi díxit hoc quidem. PH. Díxtin
Tu té uidisse in próxumo hic, sceléste, me osculántem?
PA. Ac cum álieno adulescéntulo dixít. Sc. Dixi hercle uéro.
PH Tu mé uidisti? Sc. Atque hís quidem hercle oculís. PH. Carebis crédo,
Qui plús uident quam quód uident. Sc. Numquam hércle deterrébor
Quin uíderim id quod uíderim. PH. Ego stúlta et mora múltum,

361. illaec quis Bothe; *quis illaec* M. 363. praepropere Bentl.; *perpropere* M. 364. probri A, Bentl.; *prodiuit* B; *prodit* C; *proditi* D. 365. em . . . . quidem A (Gepp.); *id dixit tibi quem* M; *dixit te hic quidem*—(with an aposiopesis) Bugge. dixtin R; DIXTI A; *dixit* M. 367. ac R (praef. Stich.); *quin* R (in Ed.); *atque* M. 368. tu . . . credo A (Gepp.); *tun uidisti : : atque his quidem oculis : : oculis carebis credo* R. 370. stulta et mora multum A (Gepp.) Ba; *stulta moror multum* R, with rest.

Quae cum hóc insano fábuler, quem pól ego capitis pérdam.
Sc. Nolí minitari: scío crucem futúram mihi sepúlcrum:
Ibi meí sunt maiorés siti, patér, auos, proauos, ábauos.
Non póssunt mihi minís tuis hisce óculis exfodíri.
Sed paúcis uerbis té uolo: Palaéstrio, obsecró te,
Vnde éxit haec? Pa. Vnde nísi domo? Sc. Domo. Pa. Mé uide. Sc. Te uídeo:
Nisi mírumst facinus, quó modo haec hinc húc transire pótuit.
Nam cérte neque soláriumst apud nós neque hortus úllus
Neque fénestra nisi clatráta, nam certe égo te hic intus uídi.
Pa. Pergín, sceleste, inténdere hanc argúere? Ph. Ecastor érgo

371. **fabuler** A; *fabulet* B; *fabulem* rest. 374. **possunt** A and M; *potis est* R. **minis tuis** A; *minaciis* M. **hisce oculis** A B; *hisce oculi* C D; *hosce oculos* R (in Ed.), but he accepts (Opusc. ii. 650) the reading of A given in the Text. Qu. *hisce oculi hisce*, the first *hisce* being abl. with *minis*, the second nom. with *oculi*. 376. **unde . . . uideo** A (with *uiden* for *uide*, which was suggested by R in praef. Stich.); *hac huc* for *haec* M. 377. **nisi mirumst** M; NIMISMISERVM A. **haec hinc huc** A; *haec hic* M. **potuit** A; *potuerit* M. 379. **nisi clatrata** Angelius; *clathrata* Scut.; *clarata* M; NEQVECLARATA A. **certe** A, Bentl.; *certo* M. 380. **intendere** A; *intenderet* or *intendere et* M. **ergo** A; *ego* M.

Mi hau fálsum euenit sómnium, quod nóctu hac somniáui.
PA. Quid sómniasti? PH. Ego éloquar: sed amábo aduortito ánimum.
Hac nócte in somnis méa soror geninást germana uísa
Venísse Athenis ín Ephesum cum súo amatore quódam.
Ei ambo hóspitio huc in próxumum deuórti mihi sunt uísi.
PA. Palaéstrionis sómnium narrátur. perge pórro.
PH. Ego laéta uisa, quía soror uenisset, propter eándem
Suspícionem máxumam sum uísa sustinére.
Nam argúere in somnis mé meus mihi fámiliaris uísust,
Me cum álieno adulescéntulo, quasi núnc tu, esse osculátam,
Quom illa ósculata méa soror gemina ésset suompte amícum.
Ita me ínsimulatam pérperam *probri* ésse somniáui.
PA. Satin éadem uigilanti éxpetunt, quae in sómnis uisa mémoras?

385. **hospitio** M; HOSPITIVM A. 386. M and A give this verse to Sceledrus. 391. **suompte** Gruter; *sumptu* Ba; *suum* rest. 392. **perperam probri** R; *perperum falsum* M A. 393. **uigilanti** A (Gepp.), Bentl.; *uigilantis* M; INVIGILANTI A (R); *uigilantem* Biese.

Eu, hércle praesens sómnium: abi íntro et conprecáre.
Narrándum ego istuc míliti censébo. Ph. Facere cértumst:
Neque mé quidem patiár probri falso ínpune insimulátam.
Sc. Timeó quid rerum gésserim: ita dórsus totus prúrit.
Pa. Scin té periisse? Sc. Núnc quidem domi cértost: certa rés est
Nunc nóstrum obseruare óstium, ubíst. Pa. At, Sceledre, quaéso,
Vt ád id exemplum sómnium quam símile somniáuit
Atque út tu suspicátus es *te* eam uídisse osculántem.
Sc. Nescío, quid credam egomét mihi [iam]: ita quód uidisse crédo,
Me id iám non uidisse árbitror. Pa. Ne tu hércle sero, opínor,
Resipísces. si ad erum uenerit haec rés, peribis púlcre.

394. **praesens somnium** A; *pdent somnium* B; *praesentia omnia* rest. 396. **probri** Cam.; PROBI A; *prodi* M. 397. **dorsus totus** M; DORSVMTOTVM A; cf. 371, where CD preserve the older form (perhaps the genuiue one), in *fabulem* for *fabuler*. 399. **ubist** Acid.; *ubisset* and *ubi isset* M. 400. **quam simile** Cam., Bx.; *quia simile* and *quasi simile* M.; *consimile* ("scriptum olim *quomsimile*") R. 401. **te** R. 402, 403. A (Stud.); Fl. brackets *iam*, probably rightly. 404. **uenerit haec res** R; A has HAECRESPRIVSDEVENERIT; M gives after *res* the words *prius et oculos*, which are repeated

SC. Nunc démum experior mi ób oculos calíginem obstitísse.
PA. Dudum édepol planumst hóc quidem : quae hic úsque fuerit íntus.
SC. Nihil hábeo certi quíd loquar: non uídi eam, etsi uídi.
PA. Ne tu édepol stultitiá tua nos paéne perdidísti:
Dum té fidelem fácere ero uoluísti, absumptu's paéne.
Sed fóres uicini próxumi crepuérunt: conticíscam.

PHILOCOMASIVM. PALAESTRIO. SCELEDRVS.

PH. Inde ígnem in aram, ut Éphesiae Diánae laeta laúdes II 5
Gratísque agam eique ut Árabio fumíficem odore amoéne,
Quae me ín locis Neptúniis templísque turbulentis
Seruáuit, saeuis flúctibus ubi sum ádflictata múltum.
SC. Palaéstrio, eho Palaéstrio . . PA. Eho Scéledre, Sceledre, quíd uis ?
SC. Haec múlier, quae hinc exít modo, estne erílis concubína
Philocómasium, an non ést ea ? PA. Hercle opínor ea uidétur.

after *experior* in v. 405. 405. mi R; MIHI A; *prius* M. obstitisse A (Gepp.); *obtigisse* M. 406. hoc M; *id* (cp. Capt. 562) Bx. hic Cam.; *hinc* M. 407. uidi eam Cam.; *videam* M. 408. perdidisti Cam.; *perdidit* M. 411. laeta laudes Bergk.; *latas laudes* M.

Sc. Sed fácinus mirumst, quó modo haec hinc húc transire pótuit:
Pa. Si quídem east. Sc. An dubium íd tibist eam éssc hanc? Pa. Ea uidétur.
Sc. Adeámus, appellémus. heus, quid istúc est, Philocomásium?
Quid tíbi istic in istisce aédibus debétur? quid negótist?
Quid núnc taces? tecúm loquor. Pa. Immo édepol tute técum:
Nam haec níl respondet. Sc. Te ádloquor, uití probrique pléna,
Quae círcum uicinós uagas. Ph. Quicúm tu fabulare?
Sc. Quicúm nisi tecum? Ph. Quís tu homo's? aut mecúm quid est negóti?
Sc. Mé rogas, homo quís sim? Ph. Quin ego hóc rogem quod nésciam?
Pa. Quís ego sum igitur, si húnc ignoras? Ph. Míhi odiosu's, quísquis es,
Ét tu et hic. Sc. Non nós nouisti? Ph. Neútrum. Sc. Metuo máxume . .

418. This verse is rightly assigned to Sceledrus by O. Ribbeck. **hinc huc** R; *hic nunc* M. **potuit** R; *potuerit* M. 420. **adeamus** Pylades; *at eamus* M. 421. **in istisce** O. Seyffert; *insce* and *in hisce* M; *hisce in* Cam. R. 423. **probrique** F Z, Nonius; *propinque* M. 424. **uagas** Ba; *uaga es* rest; *uagas* or *uaga's* Bentl. 426. **rogas, homo** Acid.; *rogassem* M; *rogas hem* vulg. **quis** Bx; *qui* M. 427. **si hunc** Pylades; *si tu huc* and *si tu hunc* M.

PA. Quid metuis? SC. Enim né *nos* nosmet pérdiderimus úspiam:
Nám nec te neque mé nouisse ait haéc. PA. Persectari hóc uolo,
Scéledre, nos nostri án alieni símus: ne clam quíspiam
Nós uicinorum ínprudentis áliquis inmutáuerit.
SC. Cérte equidem nostér sum. PA. Et pol ego. SC. Quaéris tu, muliér, malum.
Tíbi ego dico: heus, Phílocomasium. PH. Quaé te intemperiaé tenent,
Quí me perperám perplexo nómine appellés? SC. Eho,
Quís igitur uocáre? PH. Glycerae nómen est. SC. Iniuria's:
Fálsum nomen póssidere, Phílocomasium, póstulas.
Ábi scelesta: nón decet te et méo ero facis iniúriam.
PH. Égone? SC. Tune. PH. Quaé heri Athenis Éphesum adueni uésperi
Cúm meo amatore, ádulescente Athéniensi? SC. Díc mihi,
Quíd hic tibi in Epheso ést negoti? PH. Géminam germanám meam

429. **nos** omitted in M before *nosmet.* 436. **Glycerae** Pareus; Δικαίᾳ Spengel; *uocare? PH. dicere* B; *uocare philocomasium dicere* C D. **iniuria's** Donsa; *iniuria ē* M. 438. **abi . . . . . iniuriam** R and Koch; *a dice testu non* (or *n̄*) *dicat ei et meo ero non* (or *n̄*) *facis iniuriam* M; ἄδικος *es tu non* δικαία Spengel. 439. **Tune** Minton Warren; *tu* M.

Híc sororem esse índaudiui: eam uéni quaesitúm. Sc. Mala's.
Ph. Ímmo ecastor stúlta multum, quaé uobiscum fábuler.
Ábeo. Sc. Abire nón sinam te. Ph. Mítte. Sc. Manufestária's:
Nón omitto. Ph. At iám crepabunt míhi manus, malaé tibi,
Nísi me omittis. Sc. Quíd, malum, astas? quín retines altrínsecus?
Pa. Níl moror negótiosum míhi esse tergum. quí scio,
Án ista non sit Phílocomasium atque ália similis eíus siet?
Ph. Míttin me an non míttis? Sc. Immo ui átque inuitam ingrátiis,
Nísi uoluntate íbis, rapiam té domum. Ph. Hosticum hóc mihi
Dómiciliumst, Athénis domus est. Sc. Át erus *hic.* Ph. Ego istám domum

443. **fabuler** all but B, which gives *fabulem*, and is followed by R in *praef. Stich*, perhaps rightly; cf. 424. 444. **manufestaria's** R; *manufestaria res ē* M. 445. **malae** Pius; *male* M. 446. **quin retines** Pylades; *quidetenes* Ba CD; *quid tetenes* Bb; *quin detines* F Z; *quin tenes* Bentl. 448. **similis eius siet** R; *eius similis sit* M. 449. **inuitam** FZ; *uita* BD; *una* C. 450. **uoluntate ibis** Cam.; *uoluptate ibi* M. 451. **hic** R (Praef. Stich.)

Néque moror neque uós *duos* qui hómines sitis, noui néque scio.
Sc. Lége agito; te núsquam mittam, nísi das firmatám fídem,
Te húc, si omisero, íntro ituram. Ph. Ví me cogis, quísquis es.
Dó fidem, si omíttis, isto me íntro ituram quó iubes.
Sc. Écce omitto. Ph. At ego ábeo omissa. Sc. Múliebri fecít fide.
Pa. Scéledre, *e* manibus ámisisti praédam: tam east quám potis
Nóstra erilis cóncubina. uín tu facere hoc strénue?
Sc. Quíd faciam? Pa. Ecfer míhi machaeram huc íntus. Sc. Quid faciés ea?
Pa. Intro rumpam récta in aedis: quémque hic intus uídero
Cúm Philocomasio ósculantem, eum ego óbtruncabo extémpulo.
Sc. Vísan est ea ésse? Pa. Immo edepol pláne east. Sc. Sed quó modo
Díssimulabat. Pa. Ábi, machaeram huc écfer. Sc. Iam faxo híc erit.

452. **duos** added by Müller; R after Guyet reads *qui sitis homines*. 456. **omissa** Fl.; *missa* M. **fecit** R; *feci* and *fecisti* M; *fexti* Bentl. 457. **east quam** *ea siqueam* M. ? Fl. 461. **extempulo** Cam.; *extemplo* M.

PA. Néque eques neque pedés profectost quísquam tanta audácia,
Qui aéque faciat cónfidenter quícquam quam muliér facit.
Ýt utrobique orátionem dóctam meditate ínstitit:
Ýt sublinitur ós custodi incaúto, conseruó meo.
Nímis beat, quod cónmeatus tránstinet trans párietem.
SC. Heús, Palaestrió, machaera níhil opust. PA. Quid iam haúd opust?
SC. Dómi eccam erilem cóncubinam. PA. Quíd domi? SC. In lectó cubat,
PA. Édepol ne tu tíbi malam rem rélpperisti, ut praédicas.
SC. Quíd iam? PA. Quia istam attíngere ausu's múlierem hinc e próxumo.

465. **confidenter . . . facit** Luchs (Herm. xiii. 501); *confidenter qui quanquam mulieres faciunt* M; *quidquam quam quae mulieres* R after Cam. omitting *faciunt*. But Luchs points out that Pl. uses *mulier*, not *mulieres*, in cases like this. Cp. vv. 307, 887, 894, 1292, 1294. 466. **doctam . . . instituit** Koch.; *ducta . dit . it intuā* Ba; *docte edidit intuā* Bb; *ducta ediuit ut tuā* C; *ducte edunt ut tuā* D; *docte et astute edidit* R; *docte diuisit suam* L. Müller. 467. **incauto** Bugge in Philol. xxx. 642 as M has *it*, or *ut* before *cauto*. 469. **quid iam haud opust** L. Müller; *quid iam haud quid opus est* M; *quid iam? aut quid est?* R. This form of double question does occur, Epid. i. 1, 54, but is unsuitable here. 472. **quia istam** for *quia hanc* Bx, who shows that *hic* and *iste* are often interchanged by copyists, *e.g.* Mil. 421, 754; Men. ii. 3, 28; Most. i. 3, 18, &c.

Sc. Mágis hercle metuó. sed numquam quísquam faciet quín soror
Ísta sit germána huius: Pa. Eam pol tu ósculantem hic uíderas :
Íd quidem palámst eam esse, ut dícis. Sc. Quid propiús fuit
Quam út perirem, sí elocutus éssem ero ? Pa. Ergo sí sapis,
Mússitabis. plús oportet scíre seruom quám loqui.
Égo abeo a te, né quid tecum cónsili conmísceam :
[Átque apud hunc eró uicinum : tuaé mihi turbae nón placent.]
Érus si ueniet, sí me quaeret, híc ero : hinc me arcéssito.

SCELEDRVS. PERIPLECOMENVS.

Sc. Satin ábiit ille néque erili negótio II 6
Plus cúrat quasi non séruitutem séruiat ?
Certe ílla quidem hic nunc íntus est in aédibus :
Nam egomét cubantem eám modo offendí domi.
Certum ést nunc obseruátioni operám dare.

473. quin FZ; *qui* M. 475. id quidem A (Stud.); *et* M. esse *est* M. 476. elocutus Müller; *locutus* M. 479. apud A; *ad* M: the verse is bracketed as spurious by Bx. It seems to be composed of glosses on following verse. 480. quaeret Pylades; *quaerit* M. 481. erili negotio Bx; *erile negotium* MA. 482. quasi ABa; *quam si* rest.

Pe. Non hércle hisce homines mé marem, sed féminam
Vicíni rentur ésse serui mílitis:
Ita mé ludificant. meámne hic in uia hóspitam,
Quae heri húc Athenis cum hóspite aduenít meo,
Tractátam et ludificátam, ingenuam et líberam?
Sc. Perii hércle: hic ad me récta habet rectám uiam.
Metuo íllaec mihi res né malo magnó fuat,
Quantum húnc audiui fácere uerborúm senem.
Pe. Accédam ad hominem. tún Sceledre hic, scelerúm caput,
Meam lúdificauisti hóspitam ante aedís modo?
Sc. Vicíne, ausculta quaéso. Pe. Ego auscultém tibi?
Sc. Expúrigare vólo me. Pe. Tún te expurigés,
Qui fácinus tantum támque indignum féceris?
An quía latrocinámini, arbitrámini
Quiduís licere fácere uobis, uérbero?
Sc. Licétne? Pe. At ita me dí deaeque omnés ament,
Nisi míhi supplicium uírgarum de té datur
Longúm diutinúmque a mane ad uésperum:
Quod meás confregisti ímbrices et tégulas,

486. **hisce** A (Gepp) M. 488. **in uia** F Z; INVITAM A; *inuita* and *inuitant* M. 497. **expurigare . . . expuriges** R (Opusc. ii. 431); *expurgare uolo me.* Pe. *tune te expurges mihi* M. 502. **uirgarum** Bx with M; *uirgeum* R after Bentl.

Ibi dúm condignam té sectatu's símiam :
Quodque índe inspectauísti meum apud me hóspitem,
Ampléxam amicam quom ósculabatur suam :
Quod cóncubinam erílem insimulare aúsus es
Probrí pudicam méque summi flágiti :
Tum quód tractauisti hóspitam ante aedís meas :
Nisi míbi supplicium stímuleum de *té* datur,
Dedécoris pleníorem erum faciám tuom,
Quam mágno uento plénumst undarúm mare.
Sc. Ita súm coactus, Périplecomene, ut nésciam,
Vtrúm me expostuláre tecum aequóm siet,
An, si ístaec non est háec neque haec uisást mihi,
Me éxpurigare haec tíbi uidetur aéquius :
Sicút etiam nunc néscio quid uíderim :
Ita ístast huius símilis nostraí tua,
Si quídem non eademst. Pe. Víse ad me intro : iám scies.
Sc. Licétne ? Pe. Quin te iúbeo : ei, placide nóscita.

505. **sectatu's** Bx; *sectatus* M; *sectaris* with Servius R. 507. **amplexam** Bothe; *amplexum* M. 508. **quod** C; *quodque* B D; *quin* R. 511. **de te datur** Lamb., Bentl.; *datur* B; *dedatur* C D. 515. **tecum aequom siet** Stud.; *prius tecum aequom sit* M. 516. **an, si** R; *nisi* M. **haec uisast** R; *istast* M. 517. **expurigare** R (Opusc. ii. 431); *expurgare* M. 519. **ita . . . tua** R; *itast ista* C; *itast istac* D; *istas* Ba; *ista* Bb; *ita istaec huius similis est nostrae tua* Bothe; *ita istast huius consimilis nostrae tua* Bentl. 521. **licetne. Quin** *licetne. Nequin* M (dittography); hence *neque* F Z. **iubeo** *uiueo* and *iuueo* M (a common error). **ei** Bx; *et* M; *i et* R.

Sc. Ita fácere certumst. Pe. Heús, Philocomasium, cito
Transcúrre curriculo ád nos : ita negótiumst.
Post, quándo exierit Scéledrus a nobís, cito
Transcúrrito ad uos rúsum curriculó domum.
Nunc pól ego metuo, né quid infuscáuerit.
Si hic nón uidebit múlierem * * *
* * * * * * * aperitúr foris.
Sc. Pro di ínmortales, símiliorem múlierem
Magisque eándem, utpote quae nón sit eadem, nón reor
Deos fácere posse. Pe. Quíd nunc ? Sc. Conmeruí malum.
Pe. Quid ígitur ? ean est ? Sc. Étsi east, non ést ea.
Pe. Vidístin istam ? Sc. Vídi et illam et hóspitem
Conpléxum atque osculántem. Pe. Ean est ? Sc. Néscio.
Pe. Vin scíre plane ? Sc. Cúpio. Pe. Abi intro ad uós domum
Contínuo : uide sitne ístaec uostra intús. Sc. Licet:
Pulcre ádmonuisti. iám ego ad te exibó foras.
Pe. Numquam édepol hominem quémquam ludificárier
Magís facete uídi et magis mirís modis.
Sed éccum egreditur. Sc. Périplecomene, te obsecro
Per deós atque homines pérque stultitiám meam

534. **conplexum** Acid. ; *complexam* M. 537. **admonuisti. iam** *si iam* BC ; *siam* D ; *sciam* F Z.

Perqué tua genua . . Pe. Quíd obsecras me? Sc. Inscítiae
Meae ét stultitiae ignóscas. nunc demúm scio
Me fuísse excordem, caécum, incogitábilem:
Nam Phílocomasium eccam íntus. Pe. Quid nunc, fúrcifer?
Vidístin ambas? Sc. Vídi. Pe. Erum exhibeás uolo.
Sc. Meruísse equidem me máxumum fateór malum
Et tuaé fecisse me hóspitae aio iniúriam.
Sed méam esse erilem cóncubinam cénsui,
Quoi mé custodem erus áddidit milés meus.
Nam ex úno puteo símilior numquám potis
Aqua aéque sumi, quam haéc est atque ista hóspita.
Et mé despexe ad té per impluuiúm tuom
Fateór. Pe. Quid ni fateáris ego quod uíderim?
Sc. Et ibi ósculantem *me ápud te hanc uidisse hóspitam.*

542. tua genua A; *tuagea* M. The rest of the verse follows M, which R needlessly alters. 547. equidem me AFZ; *te quidem et* Ba; *te quideme* (*quidēme*) rest; the *te* probably arose from the fact that Ba, according to its usual perversity, gave *meruisset* for *meruisse*, especially as Ba gives *fecisset* for *fecisse* in next verse. 548. aio iniuriam *hospitaï* Bentl. 551. ex uno A, Bb, Dc; *exumo* rest; hence *e summo* FZ. 552. aeque A (Spengel, O. Ribbeck); *aquae, aque, atque* M; hence *aquaï* Bentl., Bothe, R. sumi *summis* M. 554. fatearis A; *fateare* Db; *fatearet* rest; hence *fateare tu* Müller. 555. This verse and the next are found only in A; the italicised letters are conjectured by R, being illegible in A.

PE. Vidísti? SC. Vidi: cúr negem quod uíderim?
Sed Phílocomasium mé uidisse cénsui.
PE. Ratun és tu me hominem esse ómnium minumí preti,
Si ego mé sciente páterer uicinó meo
Eam fíeri apud me tam ínsignite iniúriam?
SC. Nunc démum a me insipiénter factum esse árbitror,
Quom rém cognosco: at nón malitiosé tamen
Feci. PE. Ímmo indigne: nám hominem seruóm suos
Domitós habere opórtet oculos ét manus
Orátionemque. SC. Égone si post húnc diem
Muttíuero, etiam quód egomet certó sciam,
Dato éxcruciandum me: égomet me dedám tibi.
Nunc hóc mi ignosce quaéso. PE. Vincam animúm meum,

558. **ratun** O. Ribbeck; *ratus ne* M. **es tu** Bx; *istic* M. 560. **insignite** M; INSIGNITAM (and v. 569 MALITIOSAM) A; but the adverb is used by Pl. in these cases. 563. **seruom suos** B (as a correction and over an erasure); SERVOSSVOS A; *seruo suos* CDFZ. The omission of one of two identical letters in juxtaposition (which I call *lipography*) is so very common that one might look on all the *codices* (except B) as according with A. Moreover, the order of these words elsewhere in Pl. is always *seruos homo*, I believe (see Ep. i. 1, 58; iii. 1, 9: Stich. i. 2, 1). The fact that with other words, such words as *homo captiuos*, the order is reversed, does not prove that the order was a matter of indifference. Hence perhaps we should read *servos*, 'even as slaves.' 565. **Egone** Minton Warren with M; *ego nunc* vulg.

Ne málitiose fáctum id esse abs te árbitrer.
Ignóscam tibi istuc. Sc. Át tibi di faciánt bene.
Pe. Ne tu hércle, si te dí ament, linguam cónprimes
Posthác: etiam illud quód scies nescíueris
Nec uíderis quod uíderis. Sc. Bene mé mones:
Ita fácere certumst. séd satin oratú's? Pe. Abi.
Sc. Numquíd nunc aliud mé uis? Pe. Ne me nóueris.
Sc. Dedit híc mihi uerba. quám benigne grátiam
Fecít, ne iratus ésset. scio quam rém gerat:
Vt, míles quom extemplo á foro aduenıát domum,
Domi cónprehendar. úna hic et Palaéstrio
Me habént uenalem: sénsi et iam dudúm scio.
Numquam hércle ex ista nássa ego hodie escám petam.
Nam iam áliquo aufugiam aut me óccultabo aliquót dies,
Dum hae cónsilescunt túrbae atque irae léniunt.
Nam uní *capitulo* plús nimio meruí mali.
[Verúm tamen, de me quídquid est, ibo hínc domum.]

574. **sed satin oratu's** A (Gepp.), Acid.; and so M with the obvious errors of *esset* for *est set*, or the omission of *set* after *est*. 577. **scio quam** *sodos quam* (*qua*) CD; *s. cios qua* (i. e. *socios qua* R) Ba. 579. **conprehendar** A (Gepp.), Acid. R. 581. **nassa** AZ Festus; *massa* rest. **escam petam** AZ Festus; *capetam* CDF; *capiar* B. 582. **aut** Bx; *et* M, which however gives *aut* before *aliquot*. 583. **hae** Bx with CD; *hec* B. 584. **nam . . . mali.** So Geppert reads A, supplying *capitulo*, which is illegible; *populo impio* M; hence *pipulo improbo* R; *et plus nimio* FZ. 585. Justly condemned by O. Ribbeck.

PE. Illic hínc abscessit. sát edepol certó scio
Occísam saepe sápere plus multó suem,
* * * * * * * * * *
Qui adeo ádmutilatur, ne íd quod uidit uíderit.
Nam illíus oculi atque aúres atque opínio
Transfúgere ad nos. úsque adhuc actúmst probe:
Nimiúm festiuam múlier operam praéhibuit.
Redeo ín senatum rúsum. nam Palaéstrio
Domí nunc apud mest, Scéledrus nunc autémst foris:
Frequéns senatus póterit nunc habérier.
Ibo íntro: ne, dum absum, íllis sortitús fuat.

588. **qui adeo admutilatur** R; *quod adimatur* or *ei adimatur* or *inadimitatur* M; *quoi id adimatur* Madvig; *cum manducatur* FZ. If one could accept the reading of FZ, one could transpose with Acidalius (a transposition which long ago occurred to myself) the clause *ne id quod uidit uiderit* and *usque adhuc actumst probe.* But it is better with Lorenz to mark a *lacuna* before v. 588. On this whole passage see Comm., where a theory is put forward as to the meaning of the lost verse. 591. **praehibuit** A; *peribunt* M. 592. **in senatum rusum** A; *rursus* B; *insinuatū rursus* CD. 593, 594. In these verses the words *domi nunc apud mest* and *frequens senatus* are transposed in M. 595. **illis sortitus fuat** R; *multi* (*multis*) *sortito fuā* BC; *multi sortita suā* D; *illi sortiti fuant* or *in sortito sient* Acid.; *illis sortito fuam* Cam.; *illis sortitio fuat* Lamb. The *multi*(*s*) probably arose from a dittography of the *m* in *absum*: see on 100. Bugge suggests *ne mihi multa insortito fuat*, omitting *dum absum* as a gloss, and making *mihi insortito* = *mihi qui non sortitus sim*; cp. *intestatus*.

ACTVS III.

PALAESTRIO. PLEVSICLES. PERIPLECOMENVS.

PA. Cóibete intra límen etiam uós parumper, Pleú- sicles. III 1
Sínite me prius próspectare, ne úspiam insidiaé sient,
Cóncilium quod habére uolumus. nam ópus est nunc tutó loco.
V́nde inimicus néquis nostri spólia capiat cónsili.
[Nám bene *consultúm* consilium súrripitur saepíssume,
Sí minus cum cura aút cautela lócus loquendi léctus est :]
Nám bene consultum ínconsultumst, si íd inimicis úsuist,
Néque potest quin, sí *id* inimicis úsuist, obsít tibi.

599 **nostri** *nostris* M, by a dittography of the *s* in *spolia*; hence *consiliis*. **consili** A; *consiliis* B; *auribus* C D. 600, 601. Condemned by R (Praef. Stich.); *consultum* added by Bothe. 601. **aut cautela locus** Bentl.; *aut catalogos* (*catalogo*) M; *aut κατὰ λόγον* Salmasius; perhaps *aut minus caute locus*. 603. **id** Cam. **quin si** Z; *qui nisi* M.

Quíppe *qui* si résciuere inimíci consiliúm tuom,
Tuópte tibi consílio occludunt línguam et constringúnt manus
Átque eadem, quae illís uoluisti fácere, *re* faciúnt tibi.
Séd speculabor, né quis aut hinc á laeua aut a déxtera
Nóstro consilió uenator ádsit cum auritís plagis.
Stérilis hinc prospéctus usque ad últumam plateámst probe.
Éuocabo. heus, Périplecomene et Pleúsicles, progrédimini.
Pe. Écce nos tibi oboédientis. Pa. Fácilest imperium ín bonos.
Séd uolo scire: eodém consilio, quód intus meditatí sumus,
Gérimus rem? Pe. Magis nón potest esse áliud ad rem utíbilius.

604. **quippe qui** Ed.; *qui* is omitted in M; *quippe si hercle* Müller; *quippe enim* Bentl.; I have added *qui*, which would easily be omitted after *quippe* by a copyist ignorant of Plautine usage, for which see Comm. **si resciuere** FZ; *scire siuere* (which is merely a mistake in the position of *c*) M. **tuom** FZ; *suom* M. 606. **re** Ed.; *tum* was added by Bx; *illi* by R after Guyet. But there is no reason why these should have fallen out. In *quae illis uoluisti facere, re faciunt tibi*, there is an antithesis between *uoluisti* and *re*, "intention" and actual "experience"; and of course *re* would be very likely to fall out after *facere*. 613. **gerimus rem?** M; *si gerimus rem* R with FZ. The rest of the verse is given by Bx according to B, which has *magis n̄ potest ē ē at* (*ad*) *rē ut sibile* (with the *s* erased).

PA. Ímmo quid tibi? PL. Quódne uobis pláceat, displiceát mihi?
Quís homo sit magís meus quam tu es? PE. Lóquere lepide et cómmode.
PA. Pól ita decet hunc fácere. PL. At hoc me fácinus miserum mácerat
Meúmque cor corpúsque cruciat. PE. Quíd id est quod cruciát? cedo.
PL. Mé tibi istuc aetátis homini fácinora puerília
Óbicere, neque té decora néque tuis uirtútibus
Á te expetere, ex ópibus summis méi honoris grátia
Míhi amanti ire ópitulatum, atque éa te facere fácinora,
Quaé istaec aetas fúgere facta mágis quam sectarí solet.
Eám pudet me tíbi in senecta obícere sollicitúdinem.

615. **meus quam tu es** FZ; *meus quamus* (*quamtus*, *quamtuus*, *quamuis*) M. 617. **cruciat cedo** Cam.; *cruciant ced-* (with an erasure) Ba; *cruciant ted* Bb; *cruciat te* rest. Here the whole corruption arose from the very common confusion of *c* and *t*. 620. **A te** R; *ea te* M; *face* in Ba arises from the frequent confusion between *c* and *t*. For *t* standing in place of *c* see on 100; we have *c* for *t* in the following cases (among many others):—*ecrem* = *et rem* 724; *uictas* = *uittas* 792; *stercas* = *stertas* 820; *amiciciam* = *amicitiam* 1200; *cestibus* = *testibus* 1426; as well as in the proper name *Acroteleucium* for *Acroteleutium*. 621. **mihi amanti** Ed.; *mihique am.* M; but this is an undoubtedly admissible *hiatus;* see 620.

Pa. Nóuo modo tu homo amás. si quidem te quícquam quod faxís pudet,
Níhil amas, umbrá's amantum mágis quam amator, Pleúsicles.
Pl. Háncine aetatem éxercere *meí* me amoris grátia ?
Pe. Quíd ais tu ? tam tíbi ego uideor óppido Acherúnticus ?
Tám capularis ? támne tibi diu uídeor uitam uíuere ?
Nam équidem haud sum annos nátus praeter quínquaginta et quáttuor :
Cláre oculis uideó, sum pernix pédibus, manibus móbilis.
Pa. Si álbicapillus híc uidetur, ne útiquam ab ingenió senet :
Ínest in hoc amússitata súa sibi ingenua índoles.
Pl. Pól id quidem experiór ita esse ut praédicas, Palaéstrio :
Nám benignitás quidem huius óppido adulescéntulist.

624, 625. These verses usually spoken by Periplec. are with much probability assigned to Pal. by O. Ribbeck. 625. **amantum** *amantis* Niemeyer. 626. **mei** Lindemann. 627. **tam** Nonius; *itane* M. 628. **capularis ? tamne** Cam.; *copularis tam me* Ba; *capularis tamine* rest. 630. **pernix . . . mobilis** Guyet. M transposes these words, thus sacrificing the alliteration. 631. **senet** Koch (Rhein. Mus. xxiv. 620); *ibi ingenio senex* M; *ab ingeniost senex* R. 632. **amussitata** Pius; *emusitata* M. 634. **adulescentulist** Cam.; *adolescentules*(*e*) M.

Pe. Ímmo, hospes, magis quóm periclum fácies, magis noscés meam
Cómitatem ergá te amantem. Pl. Quíd opust nota nóscere?
Pe. * * * * * * * * * * *
Ýt apud ted exémplum experiundo hábeas, ne quaerás foris.
Nám nisi qui ipse amáuit, aegre amántis ingenium ínspicit.
Ét ego amoris áliquantum habeo umórisque etiam in córpore
Néquedum exarui éx amoenis rébus et uoluptáriis.
Vél cauillatór facetus uél conuiua cómmodus
Ítem ero: neque ego *sum* óblocutor álteri in conuiuio.
Íncommoditate ábstinere me ápud conuiuas cómmodo
Cónmemini, et meae orátionis iústam partem pérsequi
Ét meam partem itidém tacere, quom álienast orátio.

636. **comitatem erga** Cam.; *comitante merce* (*mearce*) M. 638. **ted . . . experiundo** Ribbeck; *te* and *experiundi* M. **ne quaeras** Luchs; *negis* and *ne . . as* M; hence *ne roges* R; *ne petas* Cam. But Luchs' conjecture is better metre, as Pl. avoids ◡ - ◡ - at the end of a verse. 639. **nisi qui ipse** Gruter, Bentl.; *ipsi quod* (*qui*) *ipse* B; *qui ipse* CD; *qui ipse haud* Cam. 640. **etiam** FZ; *me* (*meo*) *etiam* M. 643. **sum** R; omitted in M. 644. **commodo** R; *quomodo* M; *commode* FZ; *commodos* Müller. 645. **conmemini** *commeminit* (and in next verse *taceret*) M.

Mínume sputatór, screator sum, ítidem minume múccidus:
Néque ego cumquam aliénum scortum súbigito in conuíuio:
Néque praeripio púlpamentum néque praeuorto póculum:
Néque per uinum umquam éx me exoritur díscidium in conuíuio.
Sí quis ibist odiósus, abeo dómum, sermonem ségrego.
Vénerem, amorem amoénitatemque áccubans exérceo:
Póst, Ephesi sum nátus, noenum in Ápulis, noenum Áminulae.
Pa. Ó lepidissumum hóminem, si, quas mémorat, uirtutís habet:
Átque equidem plane éducatum in nútricatu Vénerio.

647. **sputator screator** D; *putatur* Ba; *minimis putatur* C; *potator scortator* B mrg. **muccidus** C; *succidus* rest. 648. **cumquam** R; *umquam* M. **subigito in** Cam.; *subigitom* M; the similarity of *in* to *m* caused the corruption. This is a very common error, e. g. *in alam* for *malam*, Cic. Att. i. 19. 2: *in hercule* for *mehercule* Att. i. 12. 3; *esses sin* for *esses me* Att. i. 10. 6. 653. **noenum . . . Aminulae** Bücheler in Fl. Jahrb., 1863, p. 774; *non enim in apulis non suminimula* M. 654. **O lep. hominem** Bx; *lepidum semine* B; *lepidum semisemne* CD; *o lepidum semisenem* ("old boy") F and Bothe; *edepol lepidum senicem* (taken as an archaic accus. of *senex*) Scutarius. **memorat uirtutis** Scutarius; *memoratur tuis* M. 655. **educatum** Bothe; *eductum* M.

Pe. Plús dabo quam praédicabo ex mé venustatís tibi.
Pl. Tú quidem edepol ómnis mores ád venustatém veges.
Pa. Cédo tris mi homines aúrichalco cóntra cum istis móribus.
Pl. Át quidem, illuc aetátis qui sit, nón invenies álterum
Lépidiorem ad ómnis res nec mágis qui amico amícus sit.
Pe. Túte me ut fateáre faciam esse ádulescentem móribus:
Íta *ego* ad omnis cónparebo tíbi res benefactís frequens.
Ópusne erit tibi áduocato trísti, iracundo? écce me.
Ópusne leni? léniorem díces quam mutúmst mare,
Líquidiusculúsque ero quam uéntus est faufónius.
Vél hilarissumúm conuiuam hinc índidem expromám tibi,

657. **tu** BCDa; *et* Db. **ueges** Bx; *uacet* B; *uicet* C; *uegit* Db; *tui . . . ualent* with Cam. R. 658. **contra cum** B; *contramtum* (the scribe erroneously supplied a horizontal stroke over *a* in *contra* and read *t* for *c* in *cum*) CD; hence *contra emptum* FZ; *contra empsim* Lipsius. 660. **magis . . . sit** Bergk; *nec magis qd amicus amicos sint magis* Ba CD; *magis amicus amico sit* Bb. 662. **ego ad** R; *apud* M. 663. **opusne** R; *opus nec* M. 664. **dices** *dicis* M. 665. **liquidiusculusque** Cam.; *liquidius cuiusque* M 666. **conuiuam** FZ; *conuiuium* M. **hinc indidem** Cam.; *hinc indidā* M.

Vél primariúm parasitum atque óbsonatorem óptumum.
Tum ád saltandum nón cinaedus málacus aequest átque ego.
Pa. Quíd ad illas artís optassis, si óptio eueniát tibi?
Pl. Huíc pro meritis út referri páriter possit grátia
Tíbique, quibus nunc mé esse experior súmmae sollicitúdini.
Át tibi tanto súmptui esse míhi molestumst. Pe. Mórus es.
Nam ín mala uxore átque inimico sí quid sumas súmptus est:
Ín bono hospite átque amico quaéstus est quod súmitur,
[Vt quod in diuínis rebus súmptumst sapientí lucrost.]
Deúm uirtute est te únde hospitio accípiam apud me cómiter.
És, bibe, animo obséquere mecum atque ónera te hilaritúdine:

668. **saltandum** FZ; *salutandum* M. **malacus . . . ego** *magicus egestant* (*equestant*) *que ego* M; *malacus aeque est* is quoted by Nonius; *quam ego* was conjectured by Lipsius; the text above R ascribes to Rittershusius quoted by Scioppius. 669. **optassis, si** Cam.; *optes* or *optis si* M. 673. **sumas sumptus est** *sumat sumptus* (*sumptū*) *ē* M. 675. **sumptumst** R; *sumas sumptus* M; the verse is justly bracketed by Bx. 676. **est . . . comiter** Haupt; *ē tasenunde* (*transeuntem* F) *hospitio accipiem apud me commitas* (*comitas*) M; *est eundem hospitio accipiam* Nonius; for *transeuntem* Bentl. conjectured *et mea unde.* **es** FZ; *est* M. **hilaritudine** Nonius; *hilarissime* B; *hilaritus me* CD.

Líberae sunt aédes, liberum aútem ego me volo vívere.
Nám mihi deum uirtute dicam própter diuitiás meas
Lícuit uxorém dotatam génere summo dúcere :
Séd nolo mi oblátratricem in aédis intro míttere.
Pl. Cúr non uis ? nam prócreare líberos lepidúmst opus.
Pe. Hércle uero líberum esse, id *nímio* multost lépidius.
Nám bona uxor, ludus durust, si sít usquam gêntium,
Vbi ea possit ínueniri ; uérum egone eam ducám domum
Quaé numquam hoc dicát : ‘ eme, mi uir, lánam, tibi unde pállium
Málacum et calidum cónficiatur túnicaeque hibernaé bonae,
Ne álgeas hac híeme’ : hoc numquam uérbum ex uxore aúdias :
Vérum prius quam gálli cantent, quaé me *e* somno súscitet,

678. **liberum . . . uiuere** Haupt ; *liber sum autem egomet uolo* (*ego me tu uolo* C D) *libere* M. 682. **lepidumst opus** Toupius ; *lepidissimūst* Bb ; *lepidus sonus* rest. 684. **ludus durust** A ; *sua deducta ẽ quã* Ba ; *su deducta sit usquã* Bb ; *sua deductust situs quam* CD ; *suaue ductust* Stud. 686. **quae numquam** Bx. ; *quae mihi numquam* M. **lanam** Z ; *tanam* M. 687. **tunicaeque.** In M *mihi* appears to have stood after *tunicaeque.* 689. **e** Fl.

Dícat: ‘da mihi, uír, kalendis meám qui matrem iúverim:
Dá qui farcit, dá qui condit: dá quod dem quinquátribus
Praécantatricí, coniectrici, áriolae atque arúspicae:
Flágitiumst, si níl mittetur: quó superciliό spicit.

690. **iuverim** Bx; *uenerit* CD; *uenerit* (with *iuuerit* superscribed) B. 691. **da . . . condit** Bothe; *da qui faciat condiat da* M (except Ba, which gives the obviously corrupt *faciat conclamando*); R followed by most recent edd. gives *da qui faciam condimenta.* A. Palmer has shown (*Hermathena*, No. v. p. 263) that in Most i. 2. 37 *faciunt* should be replaced by *farciunt.* The conjecture of R is as improbable as his transposition of v. 693 to after v. 697. 692. **praecantatrici** CDFZ; *praecatrici* B; *praecantrici* R after Scaliger and Bentley, thus leaving a hiatus, to avoid which Koch reads *fariolae* (see v. 2). B leaves out one syllable as in *patricam* for *plicatricem* in 694; *obstrex* for *obstetrix* 696. 693. **quo sup. spicit** FZ. I am loth to change this reading, which all editors give; but I am convinced it is wrong. FZ are full of bad conjectures. BCD *with A* give *quae,* which Festus also preserves (R says "*quae* non *quo* mirum est etiam Festum testari"). I believe there is an ellipse of *ei* before *quae* (as A. Palmer has suggested to me), just as twice in 691; and that either (1) *quae supercilio spicit* describes some woman who practised some obscure mode of divination from eyebrows; or (2) we should read *quae supercilia auspicat,* "who augurs from (the twitchings &c. of) eyebrows"; *auspico* is used with accus. Stich. iii. 2. 46 in this sense, where *auspicare mustellam* meaus "to draw an omen from a weasel"; and we find in Pseud. i. 1. 105 that the twitching of the eyebrow was a sign that a hope would be fulfilled, *quia futurumst ita supercilium salit.* The same superstition is re-

Túm plicatricém clementer nón potest quin múnerem:
Iám pridem, quia níhil abstulerit, súscenset torária:
Tum óbstetrix expóstulauit mécum, parum missúm sibi:
Quíd? nutrici nón missuru's quícquam, quae uernás alit?'
Haéc atque horum símilia alia dámna multa múlierum
Me úxore prohibént, mihi quae huius símilis sermones serat.
Pa. Dí tibi propitií sunt: nam hercle si ístam semel amíseris
Líbertatem, haud fácile in eundem rúsum restitués locum.
Pl. Tú homo et alterí sapienter pótis es consulere ét tibi:

ferred to in Theocr. iii. 37: ἄλλεται ὀφθαλμός μευ ὁ δεξιός· ἆρά γ' ἰδησῶ. 694. **plicatricem** A (Stud.) *patricam* M; *piatricem* vulg. **potest quin mun.** Lamb.; *potest* (*pota est* C Db) *hinc quam* (*quin* Bb) *munerem* M; *pota est inquit munere* FZ. 695. **toraria** Salmasius; *ceraria* M; *celaria* F (hence *cellaria*); *geraria* Turnebus. 696. **obstetrix** *obstrex* M. 697. **quid? nutrici** A; *quiinutrici*, *qui nutrici*, *quin nutrici* M. 698. **horum** R; *huius* M; but HORVS A (Gepp.). 700. **sunt . . . amiseris** A (Gepp.). 701. **in eundem** Bx after A; *in te eundem* M. **facile** *eacile* CD; cp. 620, where *eate* is for *face*. **restitues locum** FZ; *restitue siccum* Ba; *restitues iocum* Bb; *uocum* CD. 702. Transposed hither by R from after 683.

Át illa laus est, mágno in genere et ín diuitiis máxumis
Líberos hominem éducare, géneri monumentum ét sibi.
PE. Quándo habeo multós cognatos, quíd opus sit mihi líberis?
Núnc bene uiuo et fórtunate atque út uolo atque animo út lubet.
Méa bona in morté cognatis dídam, inter eos pártiam:
Eí apud med adsúnt, me curant, uísunt quid agam, quíd uelim:
Príus quam lucet, ádsunt, rogitant, nóctu ut somnum céperim.
[Eos pro liberis habebo, qui mihi mittunt munera.]
Sácruficant: dant índe partem míhi maiorem quám sibi,
Ábducunt me ad éxta, me ad se ad prándium, ad cenám uocant.
Ílle miserrumúm se retur, mínumum qui misít mihi.
Ílli inter se cértant donis: égomet mecum mússito:

707. didam Haupt; DEDAM A (Gepp.); *dicam* M. in *mea* M. partiam Cam.; *partim* M. 708. ei . . . uelim Bx; HIAPVDMEADERVNTMECVRABVNTVISENTQVIDAGAM QVIDVELIM A; M gives *li* for *hi; ederunt* for *aderunt;* and B. has *hic* for *quid*, *agant* for *agam*, and *uelint* for *uelim* 710. A spurious verse arising from glosses on 705, 715. 712. exta CD; *extra* BFZ.

'Bóna mea inhiant: át certatim nútricant et múnerant.'
PL. Nímis bona ratióne nimiumque ád te et tua multúm uides,
Ét tibi sunt gemini ét trigemini, sí te bene habes, fílii.
PE. Pól si habuissem, sátis cepissem míseriarum *e* líberis.
*   *   *   *   *   *   *   *   *   *   *
Cóntinuo excruciárer animi: sín forte *ei* fuissét febris,
Cénserem emorí: cecidisset ébrius aut de equo úspiam,
Métuerem ne ibi díffregisset crúra aut ceruicís sibi.
PL. Huíc homini dignúmst diuitias ésse et diu uitám dari,

715. **at.** Read by Gepp. in A; it is omitted in M, and was supplied by R on conjecture. 716. Bx assigns to Pleusicles this and following verse, usually given to Palaestrio. There is no note here in M indicating the speakers. **multum** Cam.; *multam* or *multa* M. 718. **e** R. 720. **ei** Bergk. 721. **cecidisset . . . . uspiam** Bx; *cecidissetne* M. 722. **diffr.** Ribbeck; *defr.* M. After 722 the following obviously irrelevant verses appear in some edd.:—

Tum ne uxor mihi insignitos pueros pariat postea
Aut uarum aut ualgum aut compernem aut paetum aut broncum filium.

The verses are quoted by Festus: "e Plauti Sitellitergo," and were first inserted here by Saracenus. 723. **dari** A; *dare* M.

Qui ét rem seruat ét se bene habet suísque amicis úsuist.
Pa. Ó lepidum capút. ita me di deaéque ament, aequóm fuit
Deós parauisse, úno exemplo ne ómnes uitam uíuerent.
Sícut merci prétium statuit, quíst probus agoránomus:
Quaé probast mers, prétium ei statuit, pró uirtute ut uéneat,
Quae ínprobast, pro mércis uitio dóminum pretio paúperet:
Ítidem diuos díspertisse uítam humanam aequóm fuit:
Quí lepide ingeniátus esset, uítam ei longinquám darent,
Qui ínprobi essent ét scelesti, is ádimerent animám cito.

724. **se** A; *qui* M. **usuist.** This is a conjecture of R put forward in his notes, but not admitted into his text; it is confirmed by A (Gepp.). For *usuist* we have *uult* in BC; *uule* in D; *uolt bene* Cam. 726. **parauisse** *parasse ut* Lorenz, not improbably, for A seems to have VT. 727–9. A preserves v. 727; but after *probast* in 728 goes on with *pro mercis uitio* in 729 (a case of *parablepsy* of *improba*). 728 is preserved by Nonius as in text. M gives the passage thus:—

Sicut merci pretium statuit pro uirtute ut ueneat
Quae improba sit pro mercis (mercedis B) uitio dominum pretio pauper erit.

pauperet Acid.; *pauperat* Z, Nonius; *pauper erit* M. 731. **ingeniatus** A; *ingenuatus* M.

Si hóc parauissént, *et* homines éssent minus multí mali
Ét minus audactér scelesta fácerent facta: et póstea,
Quí homines probi éssent, esset ís annona uílior.
Pe. Quí deorum consília culpet, stúltus inscitúsque sit.
* * * núnciam istis rébus desistí decet:
Núnc uolo obsonáre ut, hospes, tuá te ex uirtute ét mea
Meaé domi accipiám benigne, lépide et lepidis uictibus.
Pl. Níl me paenitét iam, quanto súmptui fuerím tibi.
Nam hóspes nullus tám in amici hospítium deuortí potest,
Quín, ubi triduóm continuom fúerit, iam odiosús siet:
Vérum ubi dies decém continuos sít, east odiorum Ílias:

733. et Bothe. 737. R suggests that *set dies it* may have been the beginning of this verse. He rightly expels, as a gloss on 734, *quique eos uituperet*, which is found in M. 738. uolo *uolom* M; so *properem* for *propere* 220; and *dicom* for *dico*, *egom* for *ego* 231. In these cases probably some fortuitous mark or blot in the mss. was mistaken for the horizontal superscribed stroke which meant *m* (e. g. *properē* = *properem*). 740. sumptui Cam.; *sumptu* or *sumptū* M. 741. in amici Scutarius; *inimici* M. 743. sit . . . Ilias. This is a conjecture of Koch, which Studemund states to be the reading of A; *ite asto dorum illas* M. R, too, testifies that the last letters of the verse in A are VMILIAS; but he gives in his text *restans odio familiaest.*

Tam étsi dominus nón inuitus pátitur, serui múrmurant.
Pe. Séruientis séruitutem ego séruos instruxí mihi,
Hóspes, non qui mi ímperarent quíbusue ego essem obnóxius.
Si íllis aegrest, míhi quod uolup est, meó rem remigió gero:
Támen id, quod odióst, faciundumst cúm malo atque ingrátiis.
Núnc quod occepi óbsonatum pérgam. Pl. Si certúmst tibi,
Cómmodulum obsoná, ne magno súmptu: mihi quiduís sat est.
Pe. Quín tu istanc orátionem hinc úeterem atque antiquam ámoues?
Próletarió sermone núnc quidem, hospes, útere.
Nam í solent, quando áccubuere, ubi céna adpositast, dícere:
'Quíd opus fuit *tibi* ístoc sumptu tánto nostra grátia?

744. **inuitus patitur** A; *inuitus* (*uitus*) *sit patitur* M. 745. **instruxi** A; *introuxi* C; *introduxi* rest. 747. **illis aegrest** Cam.; *illius egressi* M. **mihi quod** FZ; *mihi inicit* (*incit* C) *quod* B; *mihimett quod* D. 748. **odiost** Gruter; *odiosae* C; *odiose* rest. 750. **magno sumptu** Z; *magnum sumptum* M. **sat** *sata* M here and in 755. 751. **ueterem** FZ; *uerem* BC; *uerem* with *te* superscribed D. 752. **prol. sermone** R; *nam proletario sermone* M, apparently through ignorance of the quantity of *prōletario*. 754. **fuit tibi istoc** R; *fuit hoc* M; *fuit hoc hospes* Cam.

Ínsaniuisti hércle: nam idem hoc hóminibus sat erát decem.'
Séd eidem homines númquam dicunt, quámquam adpositumst ámpliter:
'Iúbe illud demi: tólle hanc patinam: rémoue pernam, níl moror:
Aúfer illam offám porcinam: próbus hic conger frígidust:
Rémoue, abi, aufer': néminem eorum haec ádseuerare aúdias,
Séd procellunt sése in mensam dímidiati, dum áppetunt.
Quód eorum causa óbsonatumst, cúlpant et comedúnt tamen.
Pl. Fít pol illuc ad íllud exemplum: ut dócte et perspecté sapit.
Pa. Bónus bene ut malós descripsit móres. Pe. Haud centénsumam
Pártem dixi atque, ótium rei sí sit, possum exprómere.

756. **eidem** R; *idem*, *iidem* M. 758. **porcinam** M (except that CDa have *portinam*, which is the same: see on 100); *penitam* Z, vulg. **hic** *hinc* M. **conger** Z; *concer* BCDa; *cancer* DbF. 760. **sed . . . mensam** R; *sed procellunt se et procumbunt* M. The verse is repeated after 777 in this form: *sed procumbunt in mensam*. From a combination of these the right verse is deduced by R. The comma is rightly placed after, not before, *dim.* by Klotz. 761, 2. Rightly transposed hither by Bothe from after 755. 764. **rei si sit** Pylades; *reisistit* M; *mihi si sit* Bx.

PA. Ígitur id quod ágitur, huic rei prímum praeuortí decet.
Núnc hoc animum aduórtite ambo. míhi opus est operá tua,
Périplecomene: nám ego inueni lépidam sycophántiam,
Qui ádmutiletur míles *us*que caésariatus, átque uti
Huíc amanti ac Phílocomasio hanc écficiamus cópiam,
V́t hic eam abducát habeatque. PE. Dári istanc rationém uolo.
PA. Át ego mi anulúm dari istunc tuóm uolo. PE. Quam ad rem úsuist?
PA. Quándo habebo, igitúr rationem meárum fabricarúm dabo.
PE. V́tere, accipe. PA. Accipe a me rúsum rationém doli,
Quam ínstiti. PE. Perpúrigatis dámus tibi ambo operam aúribus.
PA. Érus meus ita mágnus moechus múlierumst, ut néminem

765. **huic rei** Bx; *hic* M; *huice* R. 767. **lepidam** Cam.; *lepidē* M. 768. **miles usque** Cam.; *milesque* M. 769. **Philocomasio** Gruter; *philocomasium* M. 770. **habeatque** *abeatque* (as often) M. **dari** *dare* M. 771. **quam ad rem** Cam.; *quamatre* M; *at* often stands for *ad*, and *re* for *rē* is common. 774. **institi . . . auribus** Fl.; *institui perpurgatis ambo damus tibi operam* M.

Fuísse *ad*aeque néque futurum crédam. Pe. Credo ego istúc quidem.
Pa. Átque is Alexandrí praestare praédicat formaé suam,
Itaque omnis se ultró sectari in Épheso memorat múlieres.
Pe. Édepol qui te dé isto multi cúpiunt non mentírier:
Séd ego ita esse, ut dícis, teneo púlcre. proin, Palaéstrio,
Quám potis, tam uérba confer máxume ad conpéndium.
Pa. Écquam tu potís reperire fórma lepida múlierem,
Quoí facetiárum *cor* corpúsque sit plenum ét doli?
Pe. Íngenuamne an líbertinam? Pa. Aequi ístuc faciam, dúm modo

776. **fuisse adaeque** Gruter; *fuisse* (*fuisset*) *atque* (*aeque*) M. **quidem** Müller; *idem* M. 777. **atque is** R; *itaque* M; cp. 136. **formae** Guyet; *forma* C; *formam* rest. 779. **non** MAFZ; *nunc* Acidalius and all subsequent edd. I have explained in the Commentary the reading of all the mss., which I have restored. 783. **facetiarum** Cam.; *fatiarum* BC; *faciarum* D; *fallaciarum* FZ. **cor** Cam. 784. **an** F; *hanc* M. **aequi . . . dum modo** R; *atque istuc faciundū modo* B; *atque istuc faciom dummodo* C. It is quite as probable that we should, with C, read *facio*: see 220, 231, 738, where *m* is wrongly appended to words ending in a vowel. Bx gives *faciam* in his ed., but accepts *facio* in *Hermes* xiv.

Eám des quae sit quaéstuosa, quaé alat corpus córpore
Quoíque sapiat péctus: nam cor nón potest, quod núlla habet.
Pe. Laútam uis an quaé nondum sit laúta? Pa. Siccam, *at* súcidam:
Quám lepidissumám potis quamque ádulescentem máxume.
Pe. Hábeo eccillam meám cluentam, méretricem adulescéntulam.
Séd quid ea usus ést? Pa. Vt ad ted eám iam deducás domum,
Ítaque eam huc ornátam adducas ad matronarúm modum:
Cápite compto crínis uittasque hábeat adsimuléque se
Túam esse uxorem: ita praécipiundumst. Pe. Érro, quam insistás uiam.
Pa. Át scies. sed écquae ancillast ílli? Pe. Ést *ad*primé cata.
Pa. Eá quoque opus est. íta praecipito múlieri atque ancíllulae,

786. **nam** FZ; *iam* M. 787. **at** R. 788. **quamque** Z; *quāquē* (*quā*) M. 790. **usus** A; *ausus* M. **ted** Bothe; *te* M. 791. **ad . . . modum** A (Gepp.); *matronarum modo* M; *ut matr. modo* R. 793. **tuam** FZ; *tum* M. 794. **scies. sed** Bothe; *scietis sed* (*set*) CD; *stetisset* B. **adprime** Scaliger; *primi* M; *prime* R. 795. **praecipito** Saracenus; *praecipio* M.

V́t simulet se túam esse uxorem et déperire hunc mílitem :
Quásique hunc anulúm suae faueae déderit, ea porró mihi,
Míliti ut darém : quasique ego *ei* reí sim interpres. Pe. Aúdio :
Né mi *ut* surdo uérbera auris : égo recte edoctás meas
Tíbi dabo. Pa. A tuá mi uxore dícam delatum ét datum,
V́t sese ad eum cónciliarem. ille—eíus modist—cupiét miser,
Quí nisi adulterió studiosus reí nulli aliaest ínprobus.
Pe. Nón potuit reperíre, si ipsi Sóli quaerundás dares,
Lépidiores duás ad hanc rem quam égo *habeo.* habe animúm bonum.

797. **faueae** Scaliger, who recognised the true reading in a gloss "*fauea* παιδίσκη, *faueus* παῖς;" *fame sc ancille* (for *famae suae ancillae*) CD, which probably took *Fama* for a proper name, and supplied *ancillae* as an explanation; *famose ancille* B. 798. **ei** R. 799. **ne . . . tua** Bx; *ne me surdum uerberauit si audis ego recte* (*rectis* C) *meis* | *dabo tua* (*tuam* B) M; *ne . . . . aures; egomet recta semita* | *ad eum ibo* R: perhaps *ne . . . . aures; egomet arrectas meas* | *tibi dabo;* or *ego recte arrectas meas* | *tibi dabo.* 801. **ut sese ad eum** FZ; *at* for *ad* D, *aut* C; *ut sedeat mecum* B. **eius modist** M, which Madvig has completely defended in Adv. Crit. ii. 10; *eius domi* R. 803. **potuit** Pylades; *potui* M. 804. **habeo.** Supplied by Müller; a much better expedient than writing *egomet* for *ego*, as R does.

PA. Érgo adcura, séd propere opus est. núnc tu ausculta, Pleúsicles.
PL. Tíbi sum oboediéns. PA. Hoc facito: míles domum ubi aduénerit,
Mémineris ne Phílocomasium nómines. PL. Quem nóminem?
PA. Glýceram. PL. Nempe eandém quae dudum cónstitutast. PA. Páx, abi.
PL. Méminero: sed quid meminisse id réfert, *rogo* ego té tamen.
PA. Égo enim dicam túm, quando usus póscet. intereá tace:
Ýt *tum* quom etiam hic áget actutum pártis defendás tuas.
PL. Éo ego intro igitur. PA. Eí, praecepta sóbrie adcurés face.

PALAESTRIO. LVRCIO.

III 2 PA. Quantás res turbo, quántas moueo máchinas!
Erípiam ego hodie cóncubinam míliti,

805. adcura, sed propere Bx; *accuras et properas* (*properā* B) M; *adcures: properato* R. 806. hoc facito *huc facito* B; *hoc facto* rest. 808. Glyceram Lipsius; *diceam* M; *dic eam* FZ. abi Cam.; *abis* M. 809. rogo Bx. 811. tum R. aget R; *agit* M. 812. eo ego R; *ego ego* M. ei Gulielmus; *et* M; *i et* R. adcures R; *ut cures* M.

Si cénturiati béne sunt manuplarés mei.
Sed illum éuocabo. heus Scéledre, nisi negótiumst,
Progrédere ante aedis: té uocat Palaéstrio.
Lv. Non óperaest Sceledro. Pa. Quíd iam. Lv. Sorbet dórmiens.
Pa. Quid 'sórbet'? Lv. Illud 'stértit' uolui dícere:
Sed quía consimilest quóm stertas quasi sórbeas . . .
Pa. Eho, an dórmit Sceledrus íntus? Lv. Non nasó quídem:
Nam eo mágnum clamat. Pa. Tétigit calicem clánculum:
Deprómpsit nardini ámphoram cellárius.
Eho tú, sceleste, qui ílli suppromú's: eho.
Lv. Quid uís? Pa. Qui lubitumst ílli condormíscere?
Lv. Oculís, opinor. Pa. Nón te istuc rogitó, scelus.
Procéde huc: iam periísti nisi uerúm scio.

815. **manuplares** Pareus; *manipulares* M. 816. **euocabo** Müller; *uocabo* M. 817. *uocat* FZ; *uoca* B; *uoco* CD. Bx in his crit. note has shown that 3rd pers. in these cases is the Plautine usage. 818. **operaest** Cam.; *opere* or *opera* M. 823. **deprompsit** Lamb.; *dormis ita* B; *domi sita* CD; *dimisit* FZ; *demisit* Dousa. **nardini** Lamb.; *mardimin*, *mardinimin*, *arclimin* (*cl* for *d*) M. Bugge proposes *dormit e nardini amphora cellarius*, comparing *ex uino uacillantes*, Cic. ap. Quintil. viii. 3. 66; *grauida e Pamphilost* Ter. Andr. 216. It must be admitted that the reading in the text is objectionable, both from its conjectural character and from the abruptness of the sentence. 826. **qui** Beroaldus; *quid* M.

Prompsísti tu illi uínum? Lv. Non prompsí. Pa. Negas?
Lv. Nego hércle uero: nam ílle me uotuit dícere.
Neque équidem heminas ócto exprompsi in úrceum,
Neque ílle calidum hic éxbibit in prándium.
Pa. Neque tú bibisti? Lv. Dí me perdant, sí bibi,
Si bíbere potui. Pa. Quíd iam? Lv. Quia enim obsórbui:
Nam nímis calebat, ámburebat gútturem.
Pa. Alii ébrii sunt, álii poscam pótitant:
Bonó suppromo et prómo cellam créditam!
Lv. Tu idem hércle faceres, sí tibi esset crédita:
Quoniam aémulari nón licet, nunc ínuides.
Pa. Eho, an úmquam prompsit ántehac? respondé, scelus.
Atque út tu scire póssis, edicó tibi:
Si fálsa dices, Lúrcio, excruciábere.
Lv. Itan uéro? ut tu ipse mé dixisse délices:
Post *é* sagina ego éiciar cellária,

831. **heminas** Saracenus; *seminas* M. 832. **ille calidum hic** Fl.; *ille hic calidum* M. **exbibit** Guyet; *exuiuit*, *exiuit*, and *biuisti* in next verse, M. 834. **potui** FZ: *potuisti* M. 835. **calebat, amburebat** Cam.; *caluit ambureuat* B; *cale uitam bureuat* CD. 836. **poscam potitant** Acid. and Lips.; *alia poscā potuitā* D; *postquam potatā* B; *potest* (*est* erased) *campota itam* C. 838. **idem hercle** Acid.; *hercle diem* M. 841. **edico** Cam.; *dico* M. 842. **dices** R; *dicis* M; *dixis* Cam. **Lurcio** Fl.; *otius* Dc; *uocio*, *uotio* rest; *Lucrio* Gron.; *ocius* Lipsius; see Comm. 843. **itan** R; *ita* M. 845. **e** R. **eiciar** FZ; *eicia* M.

Vt, tíbi qui promptet, álium suppromúm pares.
Pa. Non édepol faciam: age éloquere audactér mihi.
Lv. Numquam édepol uidi prómere. uerum hóc erat:
Mihi ímperabat, égo promebam póstea.
Pa. Hoc ílli crebro cápite sistebánt cadi.
Lv. Non hércle tam istoc uálide cassabánt cadi,
Sed in célla paulum lóculi erat nimis lúbrici:
Ibi erát bilibris aúla sic proptér cados:
Ea saépe deciens cónplebatur *ín* die:
Vbi bácchabatur aúla cassabánt cadi.
Pa. Abi, abi íntro. iam vos ín cella uinária
Bacchánal facitis: iam hércle ego erum adducam á foro.
Lv. Perii: éxcruciabit mé erus, domum si uénerit,

846. **qui promptet** R in adn. crit.: *qui promptis* B; *si proptis* CD; *qui prompsit* R in text; *si promptes* vulg. **suppromum pares** FZ; *suppromis pares* M. 847. **eloquere** Pareus; *te loquere* M. 850. **hoc illi crebro** Bx; *hic illecebro* B; *hic illi celebro* CD. **sistebant** Beroaldus; *sistebat* B; *sistebas* CD. 852. **sed . . . lubrici** Fl.; *erat paulum nimis loculi lubrici* M. 853. **bilibris** Dc; *uilibris* rest. Throughout this scene all the codd. but Dc constantly give *u* for *b*. **aula sic** R; *auilis hic* M; *aqualis hic* Z; but in 856 M gives *auia*, which points to *aula*. 854. **in die** R; *die* M; *de die* Bothe. After 855 follows a verse rightly condemned by R, as probably compounded of a gloss on 855, and the erroneous reading of B, *uidi* for *ubi*, in 856. The words are *ea plenam atque inanem fieri plena maxuma uidi.* 858. **adducam a foro** Pylades; *adducta fore* B; *adducata fore* CD.

Quom haec fácta scibit, quía sibi non díxerim.
Fugiam hércle aliquo atque hoc ín diem extollám malum.
Ne díxeritis óbsecro huic uostrám fidem.
PA. Quo té agis? LV. Missus sum álio: iam huc reuénero.
PA. Quis mísit? LV. Philocomásium. PA. Abi: actutúm redi.
LV. Quaesó tamen, tu meám partem, infortúnium
Si díuidetur, me ábsente accipitó tamen.
PA. Modo íntellexi, quám rem mulier gésserit:
Quia Scéledrus dormit, húnc subcustodém suom
Foras áblegauit, dum áb se huc transirét: placet.
Sed Périplecomenus quam eí mandaui múlierem
Nimis lépida forma dúcit. di hercle hanc rem ádiuuant.
Quam dígne ornata incédit, haud meretrície.
Lepide hóc succedit súb manus negótium.

860. **dixerim** *dixerit*, and in 861 *extollat*, M. 861. **diem** Cam.; *die* M. 863. **quo te** Pius; *quot tu*, *quod tu* M. 865. **meam . . . infort.** Spengel; *meam partem infortinum* M; *tu partem infortuni meam* R. 868. **hunc** *huc* M. 869. **foras** Lamb.; *foris* M. **transiret** *transire* M, reversing the usual error. 871. **adiuuant** *adiuuat* B; *atuiuat* C; *ut uiuat* D; *ut uiuant* FZ.

PERIPLECOMENVS. ACROTELEVTIVM. (MILPHIDIPPA.) PALAESTRIO.

Pe. Rem omném tibi, Acroteleútium, tibique úna, Milphidíppa, III 3
Domi démonstraui iam órdine. hanc fabricám fallaciásque
Minus sí tenetis, dénuo uolo pércipiatis pláne:
Satis si íntellegitis, áliud est quod pótius fabulémur.
Ac. Stultítia atque insipiéntia *mea quídem sententia* haéc sit,
Me ire ín opus alienum aút tibi meam óperam pollicitári,
Si ea in ópificina nésciam aut mala ésse aut fraudulénta.
Pe. At méliust *te* monérier. Ac. Meretrícem conmonéri
Quam sáne magni réferat, nil clámst. quin égomet últro,

875. **iam ordine** Müller; *in ordine* M. 878. **stultitia ...... sit** Bx; *insipientiā falsta* (*falsa* B) *hae sit* M. 880. **si ea in** Cam. *si eam* M. For the confusion between *in* and *m* see on 648. **nesciam** *nesciat* M. 881. **te** R. 882. **nil** M; *mihi* Lamb. **quin egomet ultro** Acid.; *quin ego insustro* B; *quin ego infrustro* C; *quid, egone frustra* after Bothe, R. The conjecture of Acid. is recommended by the confusion between *in* and *m*, for which see on 648; *quin, ego ni frustror,* | *priusquam* Madvig.

Postquam ádbibere aurés meae tuae mórium orationis,
Tibi díxi, miles quem ád modum potísset deasciári.
Pe. At némo solus sátis sapit: nam ego múltos saepe uídi
Regiónem fugere cónsili prius quám repertam habérent.
Ac. Si quíd faciundumst múlieri male átque malitíose,
Ibi ei ímmortalis mémoriast meminísse et sempitérna:
Sin béne quid aut fidéliter faciúndumst, eaedem euéniet
Oblíuiosae extémpulo út fiánt, meminisse néqueant:
Pe. Ergo ístuc metuo, quód uenit uobís faciundum utrúmque:
Nam id próderit mihi, míliti male quód facietís ámbae.

883. **meae tuae morium** *morium* Ed.; see Commentary for defence of it; *meae tuam moram* B; *meae et tuam moram* C; *mea etuā moram* D; *meae tuae loream* R; *meae tuae oram* Gulielmus, which I think is the only conjecture except my own which has the slightest probability: *ora* = "edge" (*e. g.* of a cup in Lucr.). 884. **deasciari** Paumier; *deascdari* CD; *assecla rei* B; *deas dare* F; *oleas dare* Z. 886. **repertam haberent** Lamb. *reperta habere* M; *repertam habere* Pylades, which is possibly right. 888. **ibi ei** R; *ea sibi* M. **meminisse** *meminisset* (as often) M. **et semp.** M; *mem. id sempiterno* R. 889. **bene quid aut** Cam.; *bene aut quid aut* M. **faciundumst eaedem eueniet** R; *faciundum si eade* (*eadē*) *ueniunt* M. 890. **extempulo ut** Bothe; *extemplo uti* M. **nequeant** R; *nequeunt* M. 891. **quod** R after Acid.; *quo* M.

Ac. Dum né scientes quíd bonum faciámus, ne formida.
Pe. Mala múlier mers est * * * * *
* * * * * né paue, peióribus conuéniunt.
Pe. Ita uós decet. conséquimini. Pa. Cesso égo illis obuíam íre?
Pe. Bene ópportuneque óbuiam es, Palaéstrio. em tibi ádsunt,
Quas mé iussisti addúcere et quo ornátu. Pa. Eu, noster ésto:
Veníre saluom gaúdeo. lepide hércle ornata incédit.
Palaéstrio Acroteleútium salútat. Ac. Quis hic amábost,
Qui tám pro nota nóminat me? Pe. Hic nóster architéctust.
Ac. Salue, árchitecte. Pa. Sálua sis. sed díc mihi, ecquid híc te
Oneráuit praeceptís? Pe. Probe meditátam utramque dúco.

893. **ne scientes** Beroaldus; *nescientes* M. 894. **mala . . . . conueniunt** Bx; *mala mulier est ne pauet peioribus conueniunt* B; *mala milla mer est* &c. C; *mala nulla meresta* &c. D. The reading of Bx is compounded of the tradition of B and C; R rightly postulates a lacuna. 898. **adducere et quo** Z; *adduceret et equo* (*aequo*) M. 899. **ornata** Lorenz; *ornatus* M; *lepido hercle ornatu* Cam. 900. **quis hic amabost** Cam.; *qui sic ambo* M. 901. **nota nominat me** Guyet; *nota mittat* (*minat* C) *notā* B; *notam minat ne* D; *nota nominat* (omitting *me*) FZ.

Pa. Audíre cupio quem ád modum : ne quíd peccetis, páueo.
Pe. Ad tuá práecepta dé meo nil hís nouom adposíui.
Ac. Nempe lúdificari mílitem tuom erúm uis ? Pa. Exlocúta's.
Ac. Lepide ét sapienter, cómmode et facéte res parátast.
Pa. Atque huíus uxorem *ésse* te uolo ádsimulare. Ac. Fíet.
Pa. Quasi míliti animum adiéceris simuláre. Ac. Sic futúrumst.
Pa. Quasique éa res per me intérpretem et tuam áncillam ei curétur.
Ac. Bonus uátes poteras ésse : nam quae súnt futura dicis.
Pa. Quasique ánulum hunc ancíllula tua abs té detulerit ád me,
Quem *pórro* ego milití darem tuis uérbis. Ac. Vera dícis.
Pe. Quid istís nunc memoratís opust, quae cónmeminere ? Ac. Méliust.

905. adposiui Cam. ; *apposui* M. 906. exlocuta's R ; *exlocutast* M. 907. facete, paratast *facite*, *paratae* (*parate*) M. 908. esse Cam. adsimulare Pylades ; *adsimulari* M. 910. ei curetur Ribbeck ; *eceretur* B ; *ceretur* CD ; *adcuretur* R after Lindemann ; *geratur* Cam. 911. nam Cam. ; *num* M. quae *qui* M. 913. quem porro ego R ; *quarē ego* B ; *quem ego* CD.

Nam, mí patrone, hoc cógitato: ubi próbus est architéctus,
Bene líneatam sí semel carínam conlocáuit,
Facile ésse nauem fácere, ubi fundáta *et* constitútast,
Nunc haéc carina sátis probe fundáta et bene statútast:
Adsúnt fabri architéctonesque ad eám rem haud inperíti.
Si nón nos materiárius remorátur, quod opust qui det,
Noui índolem nostri íngeni, cito erít parata náuis.
Pa. Nempe tú nouisti mílitem, meum erúm? Ac. Rogare mírumst:
Populi ódium quidni nóuerim, magnídicum, cincinnátum,
Moechum únguentatum? Pa. Núm ille te nam nóuit? Ac. Numquam uídit:
Qui nóuerit me quís ego sim? Pa. Nimis lépide fabuláre:
Eó potuerit lépidius pol físeri. Ac. Potin ut hóminem

917. et Cam. 918. probe . . . statutast Acid.; *pro-fundata bene et statutast* M. 919. architectonesque . . . haud R; *architectique a te ama* (*amea* C) *ut* (i. e. *ad eam haut*) M; the copyists changed the Greek form *architectones* to the Latin form, and omitted *rem* after *eam* by an oversight. 923. nouerim FZ; *nouerint* B; *nouerit* C; *nouerat* D. 924. ille te nam Bothe; *illa eam* B; *illa et aenam* CD. 926. potuerit Cam.; *poteuerim* M (which often gives the wrong person of a tense, as in 923).

Mihi dés, quiescas cétera ? ni lúdificata ero lépide,
Culpam ómnem in med inpónito. PA. Age ígitur intro abíte :
Insístite hoc negótium sapiénter. AC. Alia cúra.
PA. Age, Périplecomene, has núnciam duc íntro. ego ad forum íllum
Conuéniam atque illi hunc ánulum dabo átque praedicábo
A tuád uxore míhi datum esse eamque íllum deperíre.
Hanc ád nos, quom extemplo á foro ueniémus, mittitóte,
Quasi clánculum ad *eum* míssa sit. PE. Faciémus : alia cúra.
PA. Vos módo curate : ego illúm probe iam onerátum huc acciebo.
PE. Bene ámbula, bene rém gere. at egone hóc si eficiam pláne,

927. **ero lepide** Bx; *lepide* | *ero* M. 932. **tuad** Bücheler; the rest of the verse is given as in M, except that M has the common errors of *esset* for *esse*, and *eam quam* for *eamque*. This is one of the places where Koch would introduce the form *uoxor*, found twice in B, Trin. iii. 3. 71, and Truc. ii. 6. 32 (there against the metre). The other places where it has been proposed to introduce this form to obviate *hiatus* are :—Amph. v. 1. 37, 57; As. i. 1. 171, v. 2. 44; Cist. ii. 3. 67; Men. v. 5. 60; Rud. iv. 4. 2: Trin. i. 2. 74, ii. 2 94. 933. **hanc . . quom . . . . mittitote** *hoc . . . quam . . . . mittito* M. 935. **huc acciebo** Dziazko; *hunc aciebo* M; *admouebo* Bx; *runcinabo* R. 936. **gere. at** FZ; *gerat* M. **egone hoc** Minton Warren; *ego ne hoc* B; *ego nec hoc* CD.

Vt cóncubinam mílitis meus hóspes habeat hódie
Atque hínc Athenas áuehat: *si* hodie húnc dolum dolámus,
Quid tíbi ego mittam múneris? Ac. * * * *
* * * * datne eápse mulier óperam,
Lepidíssume et compsíssume confído confutúrum.
Vbi fácta erít conlátio nostrárum malitiárum,
Haud uéreor ne nos súbdola perfídia peruincámur.
Pe. Abeámus ergo intro, haéc uti meditémur cogitáte,
Vt ádcurate et cómmode hoc quod agúndumst exsequámur:
Ne quid, ubi miles uénerit, titubétur. Ac. Tu moráre.

938. **auehat** Dousa; *habeat* M. **si** Gruter. 940. **ne** M; *nunc* R; but it is somewhat rash to alter a word in an incomplete sentence. **eapse** Acid.; *abse* CD; *absi* B. 941. **compsissume** Bx; *comissume* M; *comptissume* R, "duce glossario Plautino in cuius codicibus hinc excerptum adverbium aut *cōsisime* aut *consisse* aut *consipsime* aut *cumsipsime* scriptum est. It is plain that these corrupt forms point to *compsissume*. **confuturum** *cumfuturum* M.

ACTVS IV.

PYRGOPOLINICES. PALAESTRIO.

IV 1 Py. Vólup est, quod agas, si íd procedit lépide at*que ex* senténtia.
Nam égo hodie ad Seleúcum regem mísi parasitúm meum,
Vt latrones, quós conduxi, hinc ád Seleucum dúceret,
Qui éius regnum tútarentur, míhi dum fieret ótium.
Pa. Quín tu tuam rem cúra potius quám Seleuci. quaé tibi
Cóndicio noua, lúculenta fértur per me intérpretem!
Py. Ímmo omnis res pósteriores póno atque operam dó tibi.
Lóquere: auris meás profecto dédo in ditioném tuam.
Pa. Círcumspicedum, né quis nostro hic aúceps sermoní siet:
Nam hóc negoti clándestino ut ágerem, mandatúmst mihi.

947. -que ex R. 952. noua luc. *noua et luc.* M.
955. circumspicedum Guyet; *circumspicito cum* M.

Py. Némo adest. Pa. Hunc árrabonem amóris primum a me áccipe.
Py. Quíd hic? undest? Pa. A lúculenta atque *á* festiua fémina,
Quaé te amat tuamque éxpetessit púlcram pulcritúdinem.
Eíus hunc mi anulum ád te ancilla pórro ut deferrém dedit.
Py. Quíd ea? ingenuan án festuca fácta *e* serua líberast?
Pa. Vah,
Égone ut ad te ab líbertina esse aúderem internúntius,
Qui íngenuis satis résponsare néqueas, quae cupiúnt tui?
Py. Núptan est an uídua? Pa. Et nupta et uídua. Py. Quo pactó potis
Núpta et uidua esse éadem? Pa. Quia aduléscens nuptast cúm sene.
Py. Eúge. Pa. Lepida et líberali fórmast. Py. Caue mendácium.

958. a Acid. 959. tuamque Pius; *cumque* or *tumque* M. 960. hunc Acid.; *nunc* M; see 771, 797, 912, 931, 988, 1049. 961. e serua Dousa; *seruare* BC; *seruan* D. 962. Vah *Wah* B; *Vae* C; *ua* D. 963. ad te *abste* or *adste* M. 964. responsare Gruter; *responsaret* (as often) M. cupiunt tui Scioppius; *capite uti* B; *cupit uti* CD. 966. eadem *adem* C; *idem* B; *easdem* C.

Pa. Ád tuam formam illa úna dignast. Py. Hércle pulcram praédicas.
Séd quis east? Pa. Senis húius uxor Périplecomeni in próxumo.
Éa demoritur te átque ab illo cúpit abire: odít senem.
Núnc te orare atque óbsecrare iússit, ut eam cópiam
Síbi potestatémque facias. Py. Cúpio hercle equidem, si ílla uolt.
Pa. Quaé cupiat. Py. Quid illá faciemus cóncubina quaé domist?
Pa. Quín tu illam iube ábs te abire quó lubet: sicút soror
Eíus huc gemina aduénit Ephesum et máter arcessúntque eam.
Py. Áin tu, aduenit Éphesum mater éius? Pa. Aiunt quí sciunt.
Py. Hércle occasiónem lepidam, ut múlierem extrudám foras.
Pa. Ímmo uin tu lépide facere? Py. Lóquere et consilium cedo.
Pa. Vín tu illam actutum ámouere, a te út abeat per grátiam?

968. ad D; *at* (as often) BC. 970. cupit Acid., Bentl.; *cipit* C; *incipit* rest. 973. quae cupiat Ed. (see 62, 984); *quae cupit* M; *quaen cupiat* R; *quin cupit* Guyet. 975. huc gemina Gruter; *aggeminam* M. aduenit Bx; *uenit* M. 976. ain tu FZ; *eon tu* BC; *eonti* D; *eho tu aduenitre* R. 977. extrudam Lamb.; *excludam* M.

Py. Cúpio. Pa. Tum te hoc fácere oportet. tíbi diuitiarum ádfatimst:
Iúbe sibi aurum atque órnamenta, quae ílli instruxti múlieri,
Dóno habére, auferre et ábs te *abire*, quo lubeát sibi.
Py. Plácet ut dicis. séd ne *ét* istam amíttam et haec mutét fidem,
Víde modo. Pa. Vah délicatu's: quaé te tam quam oculós amet.
Py. Vénus me amat. Pa. St, táce: aperitur fóris: concede huc clánculum.
Haéc celox illíust, quae hinc egréditur, internúntia,
[Py. Quae haéc celox? Pa. Ancíllula illius ést quae hinc egreditúr foras:]
Quae ánulum istunc áttulit, quem tíbi dedi. Py. Edepol haéc quidem

980. **tum** is given to the *Miles* by M. 981. **instruxti** Cam.; *instruxit* M. 982. **abire** Ribbeck (cp. 974, 979, 1208). **auferre et** Ribbeck; *auferet* M. **quo lubeat** *quod lubeat* D; *quo iubeat* CD, which in 971 give *quod iubet* for *quo lubet.* 983. **et** Bx; R after Acid. would supply the deficiency in the verse by *sed enim*, but this combination is not found in Pl.; Koch would read *nec = ne* prohibitive, for which there is no authority. 985. **st, tace** Cam.; *ast tace* (*tacet*) M. **aperitur foris** Bothe; *aperiuntur foris* (*fores*) M. 986. **hinc** *hic* M. 987. This verse is condemned by Bx, partly on account of its otiose character, and partly because Pl. would either have written *quae celox* (as *quam salutem* Pseud. i. 1, 44; *quam pugnam* i. 5, 112), or would have used the substantive verb *quae haec celox est.*

Béllulast. Pa. Pithécium haec est praé illa et spinturnícium.
Víden tu illam oculis uénaturam fácere atque aucupium aúribus ?

MILPHIDIPPA. PYRGOPOLINICES. PALAESTRIO.

IV 2 Mi. Hásce ante aedis círcust, ubi sunt lúdi faciundí mihi.
Díssimulabo, hos quási non uideam néque esse hic etiamdúm sciam.
Py. Táce : subauscultémus, ecquid dé me fiat méntio.
Mi. Núm quis hic prope adest, quí rem alienam pótius curat quám suam,
Qui aúcupet me quíd agam, qui de uésperi uiuít suo ?
Eós nunc homines métuo ne obsint míhi neue obstent úspiam,

990. **oculis uenaturam** F, Nonius ; *oculis ut naturam* CD ; *oculis suae naturam* B ; *oculis mature* Z. 991. **hasce** Bx (cp. Men. v. 8. 4 ; Pseud. ii. 2. 1 ; Trin. iv. 2. 24) ; *tam* BD ; *am* C ; *iam* FZ ; *iamst* R. **circust** M ; FZ have the absurd conjecture *hircus*, which they supposed to indicate Pyrgopolinices. **ludi fac.** Cam., Bentl. ; *ludificandi* M. 993. **ecquid** B ; *ecqui* CD. 994. **num quis** *num quis nam hic prope adest* (*properat ē* B) M ; R reads *numqui hic prope adest*, and suggests in note *numqui hic prope namst.* **curat** Ed. ; *curet* M ; see Comm. 995. **quid agam** Cam. ; *quid* (*quit*) *aquā* M. **uiuit** Ed. ; *uiuat* M ; see Comm. 996. **obstent** FZ ; *opte* B ; *obtet* CD.

Dómo sua haec quin húc transbitat quae húius cupiens córporist,
Quae ámat hunc hominem nímium lepidum et nímia pulcritúdine,
Mílitem Pyrgópolinicem. Py. Sátin haec quoque me déperit?
Meám laudat speciem. Pa. Édepol huius sérmo haud cinerem quaéritat.
Py. Quo árgumento? Pa. Quía enim loquitur laúte et minume sórdide.
[Quídquid istaec dé te loquitur, níhil attrectat sórdidi.]
Tum aútem ílla ipsast nímium lepida nímisque nitida fémina.
Py. Hércle uero iam ádlubescit prímulum, Palaestrio.

997. **domo . . . transbitat** Luchs (*Hermes*, xiii. 501); *domosibit ac dum huc transiuit* BD; *domus ibit ac*, &c. C: *domo si bitat dum huc transibit* Bothe, which is (one may say) the very reading of M, for the change of *c* to *t* and *u* to *b* is nothing; see on verses 100 and 853; however, this reading hardly suits the sense, as *ueniat* rather than *bitat* would be the word expected; *domina si clam domo huc* R; *domina ubi actutum huc* Haupt; *domina domo si clam huc* Fl. **quae** *adq*: B; *atq*: CD; which make for Luchs' conjecture, the *at* in *transbitat* accounting for the corruption. 1000. **sermo** *sermonis* M (D only has *quaeritant*, CB *quaeritat*). 1002. **quidquid istaec** Bothe; *quid ait ista hec* B; *quod ad ista hec* CD. **sordidi** R; *sordide* M. This line is found in M, but not in A, and is probably spurious.

PA. Príusne quam oculis tuís *uidisti?* PY. Vídeo id quod credó tibi :
Tum haéc celocula ílla absente súbigit me ut amem. PA. Hercle hánc quidem
Níl tu amassis : mí haec desponsast. tíbi si illa hodie núpserit,
Égo hanc continuo uxórem ducam. PY. Quíd ergo hanc dubitas cónloqui?
PA. Séquere hac me ergo. PY. Pédisequos tibi sum. MI. Ýtinam, quoius grátia
Fóras sum egressa, cónueniundi míhi potestas éuenat.
PA. Erit ét tibi exoptatum óbtinget : bonum habe ánimum, ne formída.
Homo quídamst qui scit, quód quaeris ubi sít. MI. Quem ego hic audíui?
PA. Sociénnum tuorum cónsiliorum et párticipem insidiárum.

1005. **uidisti** Bx, who omits *illam* of M before *oculis*. 1006. **tum . . . amem** Bx after Bugge (Philol. xxx. 650); *cum hec elocuta* (*locuta* B) *illam autem absentem subigit me ut amem* M; *nam haec lacerta* (*locusta* Kiessling) *mullo absente me adigit se ut amem* R. 1007. **desponsast** B; *desponsatast* CD. 1009. **gratia** Müller; *causa* M. 1010. **euenat** R; *eueniat* M. 1013. **sociennum** Haupt; *sotium* (= *socium*) or *sociorum* M. **insidiarum** Haupt; *consiliarium* M.

MI. Tum pól ego id, quod celo, haúd celo. PA. Immo étiam: sed non célas.
MI. Quo argúmento? PA. Infidós celas: ego súm tibi firme fídus.
MI. Cedo sígnum, si harum Báccharum es. PA. Amat múlier quaedam quéndam.
MI. Pol istúc quidem multae. PA. At nón multae de dígito donum míttunt.
MI. Enim cógnoui nunc: fécisti modo mi éx procliuo plánum.
Sed hic númquis adest? PA. Vel adést uel non. MI. Cedo té mihi solae sólum.
PA. Breuin án longinquo sérmoni? MI. Tribus uérbis. PA. Iam ad te rédeo.
PY. Quid ego? híc ástabo tántisper cum hac fórma et factis frústra?
PA. Patere átque asta: tibi ego hánc do operam. PY. Propera: *éxpectando* excrúcior.

1014. **sed non celas** M; Bx in his ed. reads *sic non celas* with R; but now he defends the reading of M (Bursian's *Jahresbericht* for 1878). Luchs proposes *et celas et non celas* (Herm. xiii. 501), which he might compare to *et nupta et uidua* 965. 1015. **firme fidus** R; *firma fides* B; *firma fidelis* CD; *firme firmus* Bugge. 1016. **harum** Bx; *harunc* M. 1018. **planum** Gulielmus; *patrem* M. 1019. **solum** *solum esse* M. 1020. **sermoni** R; *sermone* M. 1021. **frustra** Bx; *sit frustrā* B; *si sic frustram* CD; *sic frustra* vulg. 1022. **expectando** R; *properando* M; *properadum* Colvius.

PA. Pedetémptin tu has scis tráctari solitás esse huius modi mércis.
PY. Age age, út tibi maxume cóncinnumst. PA. Nullúmst hoc stolidius sáxum.
Adeo ád te. quid me uóluisti ? MI. Quo pácto hoc occipiam, áperi.
PA. Vetus ádfero *ego* ad te cónsilium, quasi hunc dépereat . . . MI. Teneo ístuc.
PA. Conlaúdato formam ét faciem et uirtútis conmemoráto :
Ad eám rem habe omnem aciém, tibi uti dudúm iam demonstráui.
Tum cétera cura et cóntempla et de meís uenator uérbis.
PY. Aliquám mihi partem hodie óperae des deníque : iam tandem ades ígitur.

1023. **has scis** Bx ; *haec* (*hec*) *scis* M ; *hauscis* Haupt. **tractari solitas esse** R ; *tractare sole&s* (*soles* D) *hasce* M. 1024. **concinnumst** R ; *concinnus* (a frequent error) M. 1025. **adeo** R ; *redeo* M. **quo . . . . depereat** Koch, Bx ; *quo pacto hoc ciliū* (*consilium* Dc) *aperi uelis ut* (*u elisit* CD) *ad te consilium quasi huc depereat* M ; *quo pacto obsidium occipiam* | *uelim scire.* PA. *Fero ad te consilium quasi hunc depereat* Bugge, who compares Stich. i. 2. 27, *quo pacto cum illis occipiam.* 1028. **habe** Bx ; *habeo* M. Bx gives this verse and the next to Pal., thus greatly improving the passage. M shows the common errors of *at* for *ad* and *ut* for *uti.* The words *omnem aciem* appear as *omnē matiem* (see on v. 100), with the variants *faciem* or *faciam.* 1029. **tum** Bx ; *tu* M. **cetera** M ; *contra* R. 1030. **igitur** Bx ; *ilico* M. **ades** CD ; *ade* (= *adest*) B.

PA. Adsum: ímpera, si quid uís. PY. Quid illaec narrát tibi? PA. Lamentári
Ait íllam miseram, crúciari et lacrumántem se adflictáre,
Quia tís egeat, quia té careat: ob eám rem huc ad te míssast.
PY. Iube adíre. PA. At scin quid tú facias? face té fastidi plénum,
Quasi nón lubeat: me inclámato, quia síc te uolgo uólgem.
PY. Memini ét praeceptis párebo. PA. Vocon érgo hanc quae te quaérit?
PY. Adeát, si quid uolt. PA. Sí quid uis, adi, mulier. MI. Pulcer, sálue.
PY. Meum cógnomentum cónmemorat. di tíbi dent quaecumque óptes.
MI. Tecum aétatem exigere út liceat. PY. Nimium óptas. MI. Non me díco,
Sed erám meam, quae te démoritur. PY. Aliaé multae idem istuc cúpiunt,

1031. **tibi** is given by M to Pal.; *tibi te lamentari* CD. 1033. **tis** CD; *scis* B. 1034. **face te** Cam.; *facite* B; *facito* CD. 1035. **sic te** *sic tam* CD; *sictam* B. 1036. **uocon** R (in his notes); *uoco* M; *uoco ego* R in text. 1038. **conmemorat** Hermann; *commemorauit* CD; *quis commerauit* B. 1040. **te demoritur** Pius; *dete moritur* B; *te demeritur* CD. This and other readings of B show that its copyist assumed the functions of an editor more than the copyists of C and D; hence B is a less valuable *codex*.

Quibus cópia non est. Mi. Écastor haud mírum, si te habes cárum,
Hominém tam pulcrum et praéclarum uirtúte et forma *et* fáctis.
Deus dígnior fuit quisquam hómo qui esset? Pa. Non hércle humanust érgo:
Nam uólturio plus húmani credóst. Py. Magnum me fáciam
Nunc, quóm illaec me sic cónlaudat. Pa. Viden tu ígnauom, ut sese ínfert?
Quin tu huíc responde: haec íllaec est ab illá quam dudum *díxi*.
Py. Quanam áb illarum? nam ita me óccursant multaé: meminisse haud póssum.
Mi. Ab illá, quae digitos déspoliat suos ét tuos digitos décorat:
Nam hunc ánulum ab *illa* tuí cupienti huic détuli, hic *ad te* pórro.
Py. Quid núnc tibi uis, muliér, memora. Mi. Vt, quae te cupit, eam ne spérnas:

1042. praeclarum R; *praeclarū* B; *praeclara* CD. 1043. deus Bx: *heus* M. humanust ergo Haupt; *humanum stergeo* M. 1045. quom illaec me sic R; *quo* (*quoniam* D) *illic me illic* M. infert Acid.; *inferant* B; *inferat* CD. 1046. illaec *illic* BC; *illi* D. dixi Reize. 1047. quanam ab Cam.; *quam at* B; *qua ab* CD. 1049. cupienti R; *cupientis* M. ad te R. 1050. te cupit M; *tis cupit* Fl, perhaps rightly.

Quae pér tuam nunc uitám uiuit: sit nécne sit, spes in te únost.
Py. Quid núnc uolt? Mi. Te conpéllare et conplécti et contrectáre.
Nam nísi tu illi fers súppetias, iam illa ánimum despondébit.
Age, mi Áchiles, fiat, quód te oro: serua íllam pulcram púlcer.
Pa. Exprόme benignum ex te íngenium, urbícape, occisor régum.
Py. Heu,
Hercle όdiosas res: quótiens hoc tibi, uérbero, ego interdíxi,
Meam né sic uolgo póllicitares óperam. Pa. Audin tu, múlier?
Dixi hóc tibi dudum et núnc dico: nisi huic uérri adfertur mérces,
Non híc suo seminió quemquam porcéllam inpertitúrust.
Mi. Dabitúr, quantum ipsus pretí poscet. Pa. Talentúm Philippum huic opus aúrist.
Minus áb nemine accipiét. Mi. Heu, ecastór nimis uilist tándem.

1051. uiuit Pius; *uolt* M. 1054. Achiles Ed.; *Achilles* M. See 1289. pulcer Pius; *pulchre* M. 1058. pollicitares Dc; *pollictare* B; *polliciteres* C Da. 1060. porcellam Reize; *proculem* M; *porculeum* (cp. *eculeus*, *hinnuleus*) Bugge, who explains, "he is not going to give a young pig of his strain [to any woman]." 1062. uilist Acid.; *uilest* M.

PY. Non míhi auaritia umquam ínnatast: satis hábeo diuitiárum.
Plus mi aúri millest módiorum Philippí. PA. Praeter thensaúros.
Tum argénti montis, nón massas habet: Aétna non aeque áltast.
MI. Eu, ecástor periurum. PA. V́t ludo? MI. Quid ego? út sublecto? PA. Scíte.
MI. Sed amábo me mitte áctutum. PA. Quin tu huíc respondes áliquid,
Aut fácturum aut non fácturum? quid illám miseram animi excrúcias,
Quae númquam male de té meritast? PY. Iube eámpse exire huc ád nos:
Dic me ómnia quae uolt fácturum. MI. Facis núnc ut *te* facere aéquom*st*,
Quom, quaé te uolt, eandém tu uis. PA. Non ínsulsum huic ingéniumst.
MI. Quom me óratricem hau spréuisti sistíque exorare éx te.

1064. **thensauros** R; *thesaurus* B; *tensaurus* CD. 1065. **Aetna . . . altast** Cam.; *ethna mon non aeque altus* (*altos*) M; hence *Aethina* is suggested (*Hermes*) on the analogy of *techina* = *techna* &c. 1066. **periurum** *hominem periurum* M. **ut sublecto** Acid.; *ui sublectos* M; hence *ut sublecto os* Cam.; but *s* is a dittography of the next word, *scite.* 1068. **animi** CD; *et amicam* B. 1069. **eampse** *eam ipse* M. 1070. **te** R. 1071. **huic** *hinc* M. 1072. **quom me** B; *cumque me* CD; *quomque* R; but the *que* is certainly unsound.

Quid est, út ludo? Pa. Nequeo hércle equidem risú meo admoderari. Mi. Ét ego
Ob eám causam huc abs te áuorti. Py. Non édepol tu scis, múlier,
Quantum égo honorem nunc ílli habeo. Mi. Scio et ístuc illi dícam.
Pa. Contra aúro alii hanc uendére potuit operám. Mi. Pol istuc tibi crédo.
Pa. Meri béllatores gígnuntur, quas híc praegnatis fécit,
Et púeri annos octíngentos uiuónt. Mi. Vae tibi, nugátor.
Py. Quin mílle annorum pérpetuo uiuónt ab saeclo ad saéclum.
Pa. Eo mínus dixi, ne haec cénseret me aduórsum se mentíri.
Mi. Perií, quot hic ipse annós uiuet, quoius fílii tam diu uíuont?
Py. Postríduo natus sum égo, mulier, quam Iúppiter ex Ope nátust.
Pa. Si hic prídie natus forét quam illest, hic habéret regnum in caélo.
Mi. Iam iám sat amabost: sínite abeam, si póssum, uiua a uóbis.
Pa. Quin érgo abis, quando résponsumst? Mi. Ibo átque illam huc addúcam,

1073. **risu . . . et ego** Schreiner (cp. Bacch. i. 1. 59); *risum ac moderarier* B; *risu med moderarier* CD. 1079. **quin** FZ; *qui* M.

Proptér *quam* operast mihi. númquid uis? Py. Ne mágis sim pulcer quám sum:
Ita mé mea forma habet sóllicitum. Pa. Quid hic núnc stas? quin abis? Mi. Ábeo.
Pa. Atque ádeo, audin? dicíto docte et cordáte. Mi. Vt cor ei sáliat.
Pa. Philocómasio dic, si ést istic, domum ut tránseat: hunc hic ésse.
Mi. Hic cúm *mea* erast: clam nóstrum hunc *hinc* sermónem sublegérunt.
Pa. Lepidé factumst: iam ex sérmone hoc gubernábunt doctius pórro.
Mi. Remoráre: abeo. Pa. Neque té remoror neque té tago neque te—táceo.
Py. Iube máturare illam éxire huc: iam istí rei praeuortémur.
Quid núnc mi's auctor út faciam, Palaéstrio,
De cóncubina? nám nullo pactó potest
Prius haéc in aedis récipi, quam illam amíserim.
Pa. Quid mé consultas, quíd agas? dixi equidém tíbi,

1086. **quam** R. 1088. **audin** *audin tu* M. **ut cor ei saliat** CDFZ; *curas aluit* B; hence *cura aliud* Cam.; but *aliud cura* is the invariable order. 1089. **istic** Bx; *hic* M. 1090. **mea** Gruter. **hinc** Müller. 1092. **remorare . . . remoror** R; *moro* B; *remoro* CD; all giving *remorare* to Pal., and *abeo . . . . remoro* to Milph. **neque te tago** Bothe; *neque et ago* B; *neque te tango* CD. 1093. **isti** *istic* M. 1096. **amiserim** Scaliger; *obmiserit* M.

Quo pácto id fieri póssit clementíssume.
Aurum átque uestem múliebrem omnem habeát sibi,
Quae illi ínstruxisti: súmat, habeat, aúferat:
Dicásque tempus máxume esse, ut eát domum:
Sorórem geminam adésse et matrem dícito,
Quibus cóncomitata récte deueniát domum.
Py. Qui tú scis eas adésse? Pa. Quia oculís meis
Vidí sororem hic éius. Py. Conuenítne eam?
Pa. Conuénit. Py. Ecquid fórtis uisast? Pa. Ómnia
Vis óptinere. Py. Vbi mátrem esse aiebát soror?
Pa. Cubáre in naui líppam atque oculis túrgidis
Nauclérus dixit, quí illas aduexít, mihi.
Is ad hós nauclerus hóspitio deuórtitur.
Py. Quid is, écquid fortist? Pa. Ábi sis hinc: nam tú quidem
Ad equás fuisses scítus admissárius,
Qui cónsectare quá maris qua féminas.

1100. habeat M; *abeat* Acid.; which is just as probable, for M very often gives *habeo* for *abeo;* however, the following *eat* is against *abeat.* 1101. maxume Scaliger; *maxumum* M. 1102. geminam adesse Cam.; *geminam* (*geminat*) *esse* M. 1103. quibus conc. Acid.; *quibus cum comita* M; *quibuscum conuecta* (cp. *conuector* = "*fellow-traveller*") Bugge. 1104. qui Cam.; *quid* M. 1105. sororem hic R; *sororem esse* M. 1107. optinere Cam.; *optinare* B; *opinare* CD. 1110. deuortitur Fl.; *diuortitur* M. 1111. ecquid Acid.; *ecqui* M. 1112. fuisses Dousa; *fuisti* M. admissarius Cam.; *at missarius* (a common error) B; *emissarius* CD. 1113. qua feminas *que fem.* M.

Hoc áge nunc. Py. Istuc quód das consilióm mihi,
Te cúm illa uerba fácere de ista ré uolo:
Nam cúm illa sane cóngruost sermó tibi.
Pa. Qui pótius quam tute ádeas, tuam rem túte agas?
Dicás necessum tíbi esse uxorem dúcere:
Cognátos persuadére, amicos cógere.
Py. Itán tu censes? Pa. Quíd ego ni ita cénseam?
Py. Ibo ígitur intro. tu híc ante aedis ínterim
Speculáre, ut ubi illaec pródeat, me próuoces.
Pa. Tu módo istuc cura quód agis. Py. Curatum íd quidemst.
Quin sí uoluntate nólet, ui extrudám foras.
Pa. Istúc caue faxis. quín potius per grátiam
Bonam ábeat abs te: atque íllaec quae dixí dato.
[Aurum ornamenta quae illi instruxisti ferat.]
Py. Cupio hércle. Pa. Credo fácile te impetrássere.
Sed abi íntro: noli stáre. Py. Tibi sum oboédiens.
Pa. Numquíd uidetur démutare atque út quidem

1116. **congruost** R; *congruus* C; *conguist* D; *conseruo* B; *congruit* FZ. 1117. **qui . . . agas** Bothe; *qui potius quā tu sed ē* B; *qui potius cum* (*quin* D) *tute ades* C; *quid potius quam ut tute adeas* R. 1118. **necessum tibi esse ux.** R (Adn. Crit.); *uxorem tibi necessum esse* M; *tibi uxorem esse necessum* R in text. 1124. **foras** Bothe; *foris* M. 1126. **abeat** *habeat* Da; *habeatis* B; this is a very frequent error; see on 1100. 1127. "A verse made up of 1099 and 1147" R. 1128. **cupio hercle** Cam.; M gives *hercle* to Palaestrio. 1130. **atque ut quidem** Bothe, R; *aut utique* M; *aeque atque uti* Ribbeck.

Dixi ésse uobis dúdum hunc moechum mílitem ?
Nunc ád me ut ueniat úsust Acroteleútium,
Ancíllula eius ac Pleúsicles. pro Iúppiter,
Satin út commoditas úsquequaque me ádiuuat ?
Nam quós uidere me éxoptabam máxume,
Vna éxeuntis uídeo *eos* hinc e próxumo.

ACROTELEVTIVM. MILPHIDIPPA. PLEVSICLES. PALAESTRIO.

AC. Séquimini : simul círcumspicite, né quis adsit árbiter. IV 3
MI. Néminem pol uideó nisi hunc quem uólumus conuentum. PA. Ét ego uos.
MI. Quíd agis, noster árchitecte ? PA. Egone árchitectus ? uáh. MI. Quid est ?
PA. Quía enim non sum dígnus prae te, ut fígam palum in párietem.
AC. Héia uero. PA. Nímis facete nímisque facundé malast :
Vt lepide derúncinauit mílitem ! MI. At etiám parum.
PA. Bóno animo es : negótium omne iám succedit súb manus.

1131. moechum Cam.; *mecum* M. 1133. ac A; *aut* M. 1135. me exopt. *exoptabam me* M. 1136. eos Ed.; *iam* R; *ego* Bothe; *uideo exeuntis* Acid.; *hinc propere e* Lindemann. 1140. quia Dousa; *qui* M, perhaps rightly. 1141. facunde FZ; *faciunde, secunden, secunde* M. 1143. es *est* M.

Vós modo porro, ut óccepistis, dáte operam adiutábilem.
Nám ipse miles cóncubinam intro ábiit oratum suam,
Áb se ut abeat cúm sorore et mátre Athenas. Pl. Eú, probe.
Pa. Quín etiam aurum atque órnamenta, quae ípse instruxit múlieri,
Ómnia dat dono, á se ut abeat: íta ego consiliúm dedi.
Pl. Fácile istuc quidémst, si et illa uólt et ille autém cupit.
Pa. Nón tu scis, quom ex álto puteo súrsum ad summum escénderis,
Máxumum períclum inde esse ab súmmo ne rursúm cadas?
Núnc haec res apud súmmum puteum géritur: si praesénserit

1147. **instruxit mulieri** R; INSTRVXIMVLIERI A; *instruxit mulier* M. 1148. **dono a se ut abeat** Dc; DONAASE VTHABEAT A (Gepp.); the rest have *dono se ut habeat;* but *habeat* is nearly always written for *abeat*—for instance, CD have *habiit* for *abiit* in 1145. **consilium dedi** Bothe; *consilium tum dedi* M; perhaps *consultum dedi*, as *curatum dabo* Cas. ii. 83. We also find *dare* thus used by Pl. and Ter. with *effectum*, *coctum*, *expolitum*, *explicatum*, *intricatum*, *demensum*, *incensum*, *inventum*. 1151. **inde esse** *in die* (*dono* B) *esset* M. 1152. **haec res** *hanc res* CD; *hanc rem* B; see on 1040.

Míles, nihil ecfíeri poterit húius. nunc quom máxume
Ópust dolis. Pl. Domi ésse ad eam rem uídeo siluaí satis:
Múlieres tres: quártus tute's, quíntus ego, sextús senex.
Quód apud nos falláciarum séx situmst, certó scio,
Óppidum quodvís videtur pósse expugnarí. Pa. Dolis
Dáte modo operam. Ac. Íd nos ad te, sí quid velles, vénimus.
Pa. Lépide facitis. núnc tibi hanc ego ímpero prouínciam.
Ac. Ímpetrabis, ímperator, quód ego potero, quód uoles.
Pa. Mílitem lepide ét facete *et* laúte ludificárier
Vólo. Ac. Voluptatém mecastor ímperas. Pa. Scin quem ád modum?
Ac. Némpe ut adsimulém me amore istíus differri. Pa. Tenes.

1153. **ecfieri** Bugge; *hac ferre* M; ECFERRI A. 1154. **siluai** Bothe; *silue* (a common error for *siluae*) CD; *salue* B; *salis* FZ. 1156. **sex situmst** Klotz; *sexitū* B; *sextumst* CD; *structumst ego* R. 1157. **expugnari** Bx, who gives *quod . . . expugnari* to Pleusicles, and *dolis . . . operam* to Palaestrio; *expugnare dolis* M. 1159. **tibi hanc** Bothe and A (Gepp.); *hoc tibi* M. 1161, 2. **militem . . . modum** Bx with M, except that he adds *et* before *laute*, and omits *et* before *scin* and *tu* after it. 1163. **differri. tenes** Koch; *differre titenis* B; *differredittenis* C; *differet titenis* D; *differre athenis* Z (a conjecture of the worst kind); *diferri. eu, tenes* R.

AC. Quásique istius caúsa amoris éx hoc matrimónio
Ábierim, cupiéns istius núptiarum. PA. Omne órdine.
Nísi modo unum hoc : hásce esse aedis dícas dotalís tuas :
Hínc senem abs te abísse, postquam féceris diuórtium :
Né ille mox uereátur introd íre in alienám domum.
AC. Béne mones. PA. Sed úbi ille exierit íntus, istic té procul
Íta uolo adsimuláre, prae illius fórma quasi spernás tuam
Quásique eius opuléntitatem réuerearis : ét simul
Fórmae amoenitátem illius, fácie pulcritúdinem
Cónlaudato. sátin praeceptumst ? AC. Téneo. satin est, sí tibi
Méum opus ita dabo éxpolitum, ut ínprobare nón queas ?
PA. Sát habeo. nunc tíbi uicissim quae ímperabo, díscito.
Quom éxtemplo hoc erit fáctum, ut intro haec ábierit, ibi tu ílico
Fácito uti ueniás *ornatu* ornátus huc nauclérico.

1165. **istius . . . ordine** Bentl., supported apparently by A ; *istius omne ordinis nuptiarum* M. 1168. **introd** R (*Neue Pl. Exc.* i. 81) ; *huc intro* R (in text). 1172. **formae amoenitatem** Bothe ; FORMAMOENITATEM A ; *forma* (*formam*) *moenitatis* (*amoenitatis*) M. 1175. **quae . . . discito** Pylades ; *que imperabo non discitos* M. 1176. **quom** *quam* M **ut** R. (*praef. Stich.*) ; *ubi* M. 1177. **ornatu . . . . huc** R ; *ornatus* (*ornatos*) *huc* M.

Caúsiam habeas férrugineam et scútulam ob oculos láneam:
Pálliolum habeas férrugineum, nám is colos thalássicust:
Íd conexum in úmero laeuo, éxpapillato brácchio,
Cóniciens in cóllum, tam autem lúmbis subligáculo
Praécinctis, aliqui ádsimulato quási gubernatór sies.
Átque apud hunc senem ómnia haec sunt: nám is piscatorés habet.
Pl. Quíd? ubi ero exornátus, quin tu dícis quid factúrus sim?
Pa. Húc uenito et mátris uerbis Phílocomasium arcéssito,
Vt, si itura sít Athenas, eát tecum ad portúm cito
Átque ut iubeat férri in nauim, sí quid inponí uelit:
Nísi eat, te solúturum esse náuim: uentum operám dare.

1178. **causiam** *cause* (*causae*) *hanc* M. **et scutulam** A (*Stud.*); *cultura* M; *culcitam* vulg. 1179. **is** FZ; *sic, isis* M. 1180. **conexum** Z; *conixum* B; *comixum* CD; *commissum* F. **expapillato** Z, Nonius, Festus; *exfafillato* M; *expalliato* F; *exfibulato* Meursius. 1181. This is R's verse, which no doubt represents the sense of the missing one. 1182. **praecinctis** R; *precinctus* M. 1185. **arcessito** Fl.; *accersito* M. 1186. **ut . . . portum** *ut si itura est tethena se tecum* B; *ut situra esiā aethenase atecum* D; *utsutupsia ethena se atecum.* **ad portum** F; *at* (*ad*) *portuum* M. 1187. **ut iubeat** *adiubeat* B; *adiuuet* CD. **inponi** F, Bentl.; *impono, imponunt* M. 1188. **eat, te** *at te* Dc; *eate* rest.

Pl. Sátis placet fictúra: perge. Pa. Ille éxtemplo illam hortábitur,
Vt eat, ut properét, ne matri móra sit. Pl. Multimodís sapis.
Pa. Égo illi dicam, ut me ádiutorem, qui ónus feram ad portúm, roget:
Ílle iubebit me íre cum illa ad pórtum: ego adeo, ut tú scias,
Prósum Athenas prótinam abibo técum. Pl. Atque ubi illo uéneris,
Tríduom seruíre numquam té, quin liber sís, sinam.
Pa. Ábi cito atque orná te. Pl. Numquid aliud? Pa. Haec ut mémineris.
Pl. Ábeo. Pa. Et uos abíte hinc intro actútum: nam illum hinc sát scio
Iam éxiturum esse íntus. Ac. Celebrest ápud nos imperiúm tuom.
Pa. Ágite abscedite érgo. ecce autem cómmodum aperitúr foris.
Hílarus exit, ímpetrauit: ínhiat, quod nusquámst, miser.

1189. **fictura** Goeller; *pictura* M. 1190. **ut . . sit** Bx (in his Critical Appendix); *ut eat ut properet nescit matri more* M; for the asyndeton in *eat, properet* cp. *quae uoluit, quae postulauit* 1205. 1193. **protinam** Bentl.; *protinus* M. 1195. **orna te** FZ; *ora te* D; *orare* CD. 1196. **hinc** Luchs conjectures *huc*, comparing 1338. 1197. **celebrest** *celedre ē* B; *sceledre* C D.

PYRGOPOLINICES. PALAESTRIO.

Py. Quód uolui, ut uolui, ímpetraui per amicitiam et grátiam IV 4
Á Philocomasió. Pa. Quid te intus fuísse tam dicám diu ?
Py. Númquam ego me tam sénsi amari quám nunc ab illa múliere.
Pa. Quíd iam ? Py. Vt multa uérba feci, ut lénta materiés fuit.
Vérum postremo ímpetraui ut uólui : donauí dari
Quaé uoluit, quae póstulauit. *té* quoque *ei* donó dedi.
Pa. Étiam me ? quo módo ego uiuam síne ted ? Py. Age, animó bono *es:*
Indidem ego te líberabo. nám si possem ulló modo
Ímpetrare, ut abíret nec te abdúceret, operám dedi :

1200. **uolui** Guyet ; *uolo* M ; *nolo* F. 1201. **a . . diu** M has *nam tam* for *te*, and *te* for *tam ;* R rejects *a Phil.* as a gloss., and gives *a me ut abeat* instead. 1202. **me tam** Cam. ; *mittam* B ; *quid tam* C ; *quid* (*quidquam*) *tuam* D. 1203. **feci** Müller ; *fecit* M ; but B gives *impetraui* and *uolui*, while CD show *impetrauit* and *uoluit ;* so the 1st pers. is probably right in all. R gives *fecit*, reading *lenta ut* with Guyet. 1204. **donaui dari** Bugge ; *donauidere* M ; *donauique ei* Cam., vulg. 1205. **te . . . ei** Pylades. 1207. **indidem** Bugge ; *et idem* CD ; *et illē* B ; *item illinc* R ; *postilla* Bx. **possem** Acid. ; *posset* M ; B gives *impetraret* in next verse, and *haberet* (as often) for *abiret.*

Vérum oppressit. Pa. Deós sperabo téque. postremó tamen
Étsi istuc mihi acérbumst, quia ero té carendumst óptumo,
Sáltem id uolup est quom éx uirtute fórmas euenít tibi
Méa opera super hác uicina, quam égo nunc concilió tibi.
Py. Quíd opust uerbis? líbertatem tíbi ego et diuitiás dabo,
Si ímpetras. Pa. Reddam ímpetratum Py. At géstio. Pa. At modicé decet.
Móderare animo: né sis cupidus. séd eccam ipsa egreditúr foras.

ACROTELEVTIVM. MILPHIDIPPA. PYRGOPOLINICES. PALAESTRIO.

IV 5 Mi. Era, éccum praesto mílitem. Ac. Vbíst? Mi. Ad laeuam. Ac. Vídeo.
Mi. Aspícito limis, né ille nos se séntiat uidére.

1211. **formas** R (Rhein. Mus.); *formae* M. **euenit** Cam.; *uenit* M; *formae prouenit* Spengel. 1212. **hac uicina** Z, Festus; *hanc uicinam* M. **tibi** FZ, Festus; *mihi* M. 1214. **at modice decet** Cam.; *ac modo decet* B; *ac modico dice* CD; *at modico disce* FZ. 1215. **ipsa** Bx; *ipsam* MR. 1216. **uideo** M; *uidedum* R. 1217. **aspicito** Cam.; *aspicio* M. **limis** *limis oculis* M. **sentiat uid.** *uidere sentiat* M.

Ac. Vídeo. édepol nunc nos témpus est malás fieri peióres.
Mi. Tuómst principium. Ac. Óbsecro, tute ípsum conuenísti?
Ne párce uoci, ut aúdiat. Mi. Cum ipsó pol sum locúta
Placide ípsa, ut lubitumst mi, ótiose, meo árbitratu, ut uólui.
Py. Audín quae loquitur? Pa. Aúdio. quam laétast, quia te adíbit.
Ac. O fórtunata múlier es. Py. Vt amári uideor. Pa. Dígnu's.
Ac. Permírum ecastor praédicas, te adísse atque exorásse:
Per epístulam aut per núntium quasi régem adiri eum áiunt.
Mi. Namque édepol uix fuit cópia adeúndi atque impetrándi.
Pa. Vt tu ínclutu's apud múlieres. Py. Patiár, quando ita Venús uolt.
Ac. Venerí pol habeo grátiam eandémque et oro et quaéso,
Vt éius mihi sit cópia, quem amó quemque expetésso,

1219. tuomst principium Cam.; *tuum espa incipiū* B; *tuum est Initium* CD. 1220. locuta *secuta* M. 1221. ipsa ut FZ; *ipse dum* M. 1222. te adibit Bx; *quia te adit* CD; *quia ad te* B. 1228. gratiam eandemque Acid.; *gratiae andemque* B; *gratiam tandemque* CD.

Benígnusque erga me út siet: quod cúpiam, ne grauétur.
Mi. Spero íta futurum. quámquam illum multaé sibi expetéssunt,
Ille íllas spernit, ségregat ab se ómnis extra te únam.
Ac. Ergo íste metus me mácerat, quod illíc fastidiósust,
Oculi éius ne senténtiam mutént, ubi uiderít me,
Atque éius elegántia meam extémplo speciem spérnat.
Mi. Non fáciet: habe animúm bonum. Py. Vt ípsa se contémnit.
Ac. Metuó, ne praedicátio tua núnc meam formam exsúperet.
Mi. Istúc curaui, ut opínione illíus pulcriór sis.
Ac. Si pól me nolet dúcere uxórem, genua ampléctar
Atque óbsecrabo. alió modo, si nón quibo impetráre,
Conscíscam letum: uíuere sine illó scio me non pósse.
Py. Prohibéndam mortem múlieri uideó. *ultro* adibon? Pa. Mínume.
Nam tú te uilem féceris, si te últro largiére:

1232. segregat ab se Cam.; *segregat hasce* CD; *segregat hic* B. 1234. Oculi eius ne Bothe; *ne oculi eius* M. 1242. mulieri uideo. M gives *mulieri uideo. mulierem* (*mulieri*) *adibon.* ultro Bugge; *iam* Ribbeck; *esse* before *uideo* R. 1243. uilem FZ; *velim* M.

Sine últro ueniat, quaéritet, desíderet, exspéctet.
Nisi pérdere istam glóriam uis, quám habes, caue sis fáxis.
Nam núlli mortalí scio obtigísse hoc nisi duóbus,
Tibi ét Phaoni Lésbio, tam múlieres ut amárent.
Ac. Eo íntro, aut tu illum huc éuoca forás, mea Milphidíppa.
Mi. Immo ópperiamur, dum éxeat aliquís. Ac. Durare néqueo
Quin íntro eam. Mi. Occlusást foris. Ac. Exfríngam. Mi. Sana nón es.
Ac. Si amáuit umquam aut sí parem sapiéntiam habet ac fórmam,
Per amórem si quid fécero, cleménti ignoscet ánimo.

1244. **exspectet** M; R follows Bothe in reading the unrhythmical *expetessat*; the last syllable of *desideret* is here (as often) long. 1245. **nisi** R; *si non* M. 1247. **tam mulieres ut amarent** Bugge; *tam uiuere ut amaret* B; *tam muuete ut amaret* CD; *tam uesane* (*uiuide* Bothe) *ut amarentur* R; the passage is not emended yet; qu. *tam uiueres ut amatus*, or *ut tam uiueretis amati*: for this use of *uiuere* cp. 1320. 1248. **illum huc** Fl.; *illuc* M. **aut** *an* M. 1250. **intro eam** R; *etiam intro* M. **occlusast foris** R.; *occlusae sunt foris* M. **es** Pylades; *est* M. 1251. **sapientiam** Bx; *sapientiam hic* M. R puts *hic* before *sap.*, and thus sets the metre right, but the women would not say *hic*, but *ille*, of one whom they pretended not to believe to be within earshot. **si amauit** Cam.; *simulauit* M. 1252. **clementi ignoscet animo** R; *clementi animo ignoscet* M.; R (Nene Pl. Exc.) prefers *clementid animo ignoscet.*

PA. Vt quaéso amore pérditast *haec* mísera. PY. Mutuóm fit.
PA. Tace, ne aúdiat. MI. Quid ástitisti obstúpida? cur non púltas?
AC. Quia nón est intus, quem égo uolo. MI. Qui scís? AC. Scio edepol fácile:
Nam odóre nasum séntiat, si intús sit. PY. Ariolátur.
Quia mé amat, propterea Venus fecít eam ut diuináret.
AC. Nescío ubi hic prope adest quem éxpeto uidére: olet proféсto.
PY. Nasó pol iam haec quidém uidet plus quam óculis. PA. Caeca amórest.
AC. Tene me, óbsecro. MI. Quor? AC. Né cadam. MI. Quid itá? AC. Quia stare néqueo:
Ita ánimus per oculós meus *mihi* défit. MI. Militém pol
Tu aspéxisti. AC. Ita. MI. Non uídeo: ubist? AC. Vidéres pol, si amáres.
MI. Non édepol tu illum mágis amas quam ego amém, si per te líceat.

1253. **haec** Cam. 1255. **facile** Bothe; *facul* Gruter; *facio* CD; *scio* B; *olfacio* FZ (one of those rash and bad conjectures which make FZ so worthless). 1259. **uidet plus** Cam.; *plus uidet* M. **caeca amorest** Gruter; *ceca ore, horae* CD; *cecare ē* B. 1261. **meus mihi** R; *meos* M. 1262. **uideres . . . amares** CD; *uidere spolia mares* B. 1263. **ego amem si** Bx; *ego mea si* B; *ego me si* CD; *egomet* R with FZ. **per te** Cam; *aperte* M.

Pa. Omnés profecto múlieres te amánt, ut quaeque aspéxit.
Py. Nescío, tu ex me hoc audíueris an nón: nepos sum Véneris.
Ac. Mea Mílphidippa, adi óbsecro et congrédere. Py. Vt me uerétur.
Pa. Illa ád nos pergit. Mi. Vós uolo. Py. Et nós ted. Mi. Vt iussísti,
Erám meam eduxí foras. Py. Videó. Mi. Iube ergo adíre.
Py. Indúxi in animum ne óderim item ut álias, quando orásti.
Mi. Verbum édepol facere nón potis, si accésserit prope ád te:
Dum te óbtuetur, ínterim linguam óculi praecidérunt.
Py. Leuándum morbum múlieri uideo. Mi. Vt tremit atque extímuit,
Postquám te aspexit. Py. Víri quoque armáti idem istuc fáciunt,
Ne tú mirere múlierem. sed quíd *illa* uolt me fácere?
Mi. Ad se út eas: tecum uíuere uolt átque aetatem exígere.

1265. **tu . . . aud.** *tu me ex hoc audieris* M. 1272. **leuandum . . . extimuit** Bx with M, except that he omits *uideo* of M before *ut*. 1274. **ne . . . facere** R; *ne tu mirere melius mulierem sed quid uult met agere* (*me tacerit* B) M; bnt it is unsatisfactory to strike out *melius* and then supply *illa*; hence Bothe supplies *plus* after *mulierem*; perhaps we should read *ne tú mirere múlierem mollém, sed quid uolt me ágere.* 1275. **ad se ut eas** CD and R in his Ed; *ad sedeas* B; *ad sed eas* R. (N. Pl. Exc.)

PY. Egon ád illam eam, quae núpta sit ? uir éius est metuéndus.
MI. Quin tuá causa exegít uirum ab se. PY. Quíd ? qui id facere pótuit ?
MI. Aedés dotales húius sunt. PY. Ítane ? MI. Ita pol. PY. Iube domum íre :
Iam ego ílli ero. MI. Vide né sies in éxpectatióne :
Ne illam ánimi excrucies. PY. Nón ero profécto. abite. MI. Abímus.
PY. Sed quíd ego uideo ? PA. Quíd uides ? PY. Nescío quis eccum incédit,
Ornátu quidem thalássico. PA. It ad nós : uolt te profécto.
PY. Nauclérus hic quidemst. PA. Vídelicet arcéssit hanc iam hic. PY. Crédo.

1276. **est met.** Cam. ; *metuendus est* B ; *metuere henda st* CD. 1277. **exegit** *exigit* M. **ab se. PY. quid? qui id** R ; *obsequit.* PY. *quid ?* B ; *assequi.* PY. *quid id* (*qui id*) CD. 1278. **aedes** *quia aedis* M. **iube** R ; *iubam* B ; *iuuam* CD. Hence Bothe not improbably arranges the lines thus :—

> *Quia tua causa exegit uirum a se. Qui id potuit ? Quia aedes*
> *Dotales huius sunt. Itan ? Ita pol. Iube eam domum ire.*

1279. **iam ego illi ero** Bothe ; *ita ego illi ero* CD ; *ita mego illi mero* B. **sies in exp.** Lorenz ; *sis in exp.* F ; *sis expectatione* B ; *sis inspectatione* CD. 1282. **it ad nos** Bx ; *iam non* B ; *iam n̄* C ; *iam nos* D. 1283. **hanc iam hic. Credo** Seyffert ; *hac itam hic credo* M ; *hanc. Ita credo* vulg. *Ita* and *itam* are corruptions of *iam* in 1279.

PLEVSICLES. PALAESTRIO. PYRGOPOLINICES.

Pl. Alium álio pacto própter amorem ní sciam IV 6
Fecísse multa néquiter, uereár magis
Me amóris causad hóc ornatu incédere.
Verúm quom multos múlta admisse accéperim
Inhonésta propter amórem atque aliena á bonis:
* * * * * * * * *
Mittó iam ut occidi Áchiles ciuis pássus est . . .
Sed eccúm Palaestriónem stat cum mílite:
Orátio alio míhi demutandást mea.
Muliér profecto nátast ex ipsá mora:
Nam quaéuis alia, quaé morast aequé, mora
Minor éa uidetur, quám quae propter múlieremst.
Hoc ádeo fieri crédo consuetúdine.
Nam ego hánc arcesso Phílocomasium. séd foris
Pultábo, heus, ecquis híc est? Pa. Adulescéns, quid est?
Quid uís? quid pultas? Pl. Phílocomasium quaérito:
A mátre illius uénio. si iturást, eat.
Omnís moratur: náuem cupimus sóluere.
Py. Iam dúdum res parátast. i, Palaéstrio,

1284. ni sciam Gruter; *nesciam* (*nescium*) M. 1286. causad R (N. Pl. Exc.); *causa* M. 1288. aliena a *alienū a* M. 1289. iam M; *enim* vulg. Achiles Ed.; *Achilles* M, vulg. See 1054. 1291. alio mihi Cam.; *allomihi* B; *illo mihi* CD. 1296. arcesso Seyffert; *accerso* BC; *accersam* D. 1298. quid uis R; *quid tu ais* B; *quid tu* CD. 1301. paratast. i Seyffert; *parata si* B; *paratast* CD.

Duc ádiutores técum ad nauim quí ferant
Aurum, órnamenta, uéstem pretiosam. ómnia
Conpósita *iam* sunt quaé donaui ut aúferat.
Pa. Eó. Pl. Quaeso hercle própera. Py. Non morábitur.
Quid istúc *est* quaeso? quíd oculo factúmst tuo?
Pl. Habeo équidem hercle oculum. Py. At laéuom dico. Pl. Éloquar.
Amóris causa hercle hóc ego oculo utór minus:
Nam si ábstinuissem amórem, tamquam hoc úterer.
Sed nímis morantur mé diu. Py. Eccos éxeunt.

PALAESTRIO. PHILOCOMASIVM. PLEVSICLES. PYRGOPOLINICES. (SERVI.)

IV 7 Pa. Quíd modi flendó quaeso hodie fácies? Ph. Quid ego ní fleam?

1302, 3. Transposed by Acid. 1303. **pretiosam. omnia** Ribbeck; *pretiose* (*pretiosum* CD) *omne ut ferat* B, the last words of next verse being here inserted, which confirms the transposition of Acid. 1304. **ut auferat** Ribbeck; *auferat* B; *ut ferat* CD. 1306. **est** R. 1308. **amoris** R (N. Pl. Exc.); *moris* M; *maris* ZR (in his ed.) Bentl. and vulg. **minus** Cam.; *minuē* B; *minem* CD. 1309. **nam . . . . uterer** CD (with *abstinuisset* and *utere*); *si abstinuissa et amorē quem tamquam* B; *a mari* Z; hence in his ed. R gives with Bentl. *nam si abst. a mare eo tamquam hoc uterer;* and so the passage is usually read. In N. Pl. Exc. R reads as in the Text. See Comm. 1311. **ni** Cam.; *ne* M.

Vbi pulcerrume égi aetatem, *inde* ábeo. Pa. Em hominém tibi,
Qui á matre et soróre uenit. Ph. Vídeo. Py. Audin, Palaéstrio ?
Pa. Quíd uis ? Py. Quin iubés tu ecferri ómnia isti quaé dedi ?
Pl. Phílocomasium, sálue. Ph. Et tu sálue. Pl. Materque ét soror
Tíbi salutem mé iusserunt dícere. Ph. Saluaé sient.
Pl. Orant te ut eas : uéntus operam dúm dat, ut uelum éxplicent.
Nám matri oculi sí ualerent, mécum uenissét simul.
Ph. Íbo. quamquam inuíta facio, impíetas sit, nisi eám. Pl. Sapis.
Py. Sí non mecum aetátem egisset, hódie stulta uíueret.
Ph. Istuc crucior, á uiro me táli abalienárier :
Nám tu quemuis pótis es facere ut ádfluat facétiis,

1312. em *ab eo homine* B ; *muni* C ; *num* D. 1313 audin Guyet ; *audistin* CD ; *audistis in* B. 1314. isti quae Lorenz, comp. 1338 ; *quae isti* M. 1317. eas : uentus FZ ; *aduentus* B ; *eant uentus* CD. uelum FZ ; *uallem* B ; *uallam* CD. 1318. mecum *moechum* M ; conversely, M gives *mecum* for *moechum* in 1390. uenisset simul FZ ; *uenissent* (*cenissent*) *simul est* M. 1319. impietas sit, nisi eam Bx ; *omni pietas sit . . . eo* (*scio* B) *chant* CDF ; *pietas consuadet* R ; *enim pietas sic hortat* Ribbeck ; *ni pietas cogat* Madv. ; *hoc pietas ni subigat* Müller. 1322. quemuis Fl. after Nonius ; *quamuis* M. adfluat R ; *fluat* M.

Ét quia tecum erám propteread ánimo eram ferócior.
Eám nobilitatem ámittundam uídeo. Pʏ. Ne fle. Pʜ. Nón queo,
Quóm te uideo. Pʏ. Hábe bonum animum. Pʜ. Scío ego quid doleát mihi.
Pᴀ. Nám nil miror, sí lubenter, Phílocomasium, *cum* hóc eras:
Si forma huius, móres, uirtus ánimum attinuere híc tuom,
Quóm ego seruos, quándo aspicio hunc, lacrumem quia diiúngimur.
Pʜ. Óbsecro, licét conplecti, príus quam proficiscó? Pʏ. Licet.

1323. **propteread** R (N. Pl. Exc.); *propterea* M. **animo** Nonius; *animum* M; *nimio* (in ed.) R. 1324. **eam . . . non queo** R after Lindemann; *nobilitatem amittendam uide oma hec flet. Neqùeo* B; *nobilita te uide haec fle Nequeo* C; *nobilitatem uideo oma hec fle. Non queo* D; *a ne fle. Nec queo* (cp. Accius 620, Cæcil. 177) Ribbeck. In 1337 *at flo* in M is corrected by R to *adflictor;* perhaps here we should do the same with *haec* (*hec*) *fle* (*flet*); and, supposing *amittundam* (found only in B) to be unsound, read *nobilitatem ut uideo hanc omnem adflictor. Ne fle. Non queo.* Thus *adflictor* would have been corrupted into *haec* (*hec*) *fle* (*flet*) as in 1337, and then would have fallen out before the genuine *ne fle* which follows. 1325. **quid** *inquit* M; but below, 1343, where these words are wrongly repeated, *quid* is given correctly. 1326. **cum hoc** Bx; *hic* M; *tu hic* R. 1327. **si** Bugge. **mores** *morem* M. **attinuere hic** *attinere hic* M. 1328. **quom . . . lacrumem** R; *cum* (*quem*) *lacrumum* M. **diiungimur** Cam.; *digungitur* M.

PH. Ó mei oculi, ó mi anime. PA. Óbsecro, tene múlierem,
Ne ádfligatur. PY. Quíd ístuc? PA. Quia, postquam ábs te abit, animó male
Fáctumst huic repénte miserae. PY. Cúrrito intro, ecférto aquam.
PA. Níhil aquam morór: quin malo *abscédas:* ne interuéneris,
Quaéso, dum resipíscit. PY. Capita intér se nimis nexa hísce habent.
Nón placet: labra áb labellis aúfer: nauta, cáue malum.

1330. **O mei** FZ; *Oh mihi* M. **oculi.** R (N. Pl. Exc.) reads *oculis* (see 374), and Müller would supply a 3rd vocative *O meum cor.* **tene** Gruter; *te* M. 1331. **quia postquam** Bothe; *quae post qui* M. 1332. **miserae . . . aquam** Bx; *miserat currit et intrē* (*introm* C) *atque certo* (*cereo* D) M; *currite*, *ecferte* vulg.; but *ecferto* better accounts for *certo*, and is more suitable to the answer of Pal. 1333. **quin malo** R; *quot* (*quod*) *malone* M. **abscedas** R. 1334. **resipiscit** Z; *respicit* M. **hisce** Fl.; *hinc* M. 1335. **labra . . . malum** Bugge (borrowing *aufer* from Müller); *labrā ab lauellis fer ad macellum* B; *labram ab lauellisfer inaut acemalum* C; *labra ab labellis* (*lauellis*) *feruminat ace malum* D; *labra a lubellis firmauit acre malum* F; *labra labellis ferruminauit acre malū* Z; *labra in labris ferruminat; quid agis, malum* R; *labra a labellis disferrumina, malum* Löwe (Comm. Philol. p. 237). Thus the reading of Bugge given in the text adheres most closely to C: all the other conjectures follow the false tradition of FZ. Perhaps *inauta* of C is a corruption of *manta* ("stop"!), not of *nauta*. The confusion between *in* and *m* is very common: see on 648.

Pl. Témptabam, spiráretne an non. Py. Aúrem admotam opórtuit.
Pl. Sí magis uis, eam omíttam. Py. Nolo: rétine. Pa. Adflictór miser.
Py. Éxite atque ecférte huc intus ómnia isti quaé dedi.
Pa. Étiam nunc salúto te, *Lar* fámiliaris, príus quam eo.
Cónserui consériuaeque omnes, béne ualete et uíuite:
Béne quaeso inter uós dicatis ét amice absentí tamen.
Py. Áge, Palaestrió, bono animo es. Pa. Heú *heu*, nequeo quín fleam,
Quom ábs te abeam. Py. Fer aéquod animo. Pa. Scío ego quid doleát mihi.
Ph. St, quid hoc? quae rés? quid uideo? *ó* lux salue, *salua sum.*

1336. **spiraretne** Becker; *spirarent* M; *spiraret* vulg. **admotam** Cam.; *at* (*ad*) *nostam* M. 1337. **eam om.** R; *amomittam* M. **retine. adflictor** R; *retineat flo* M. 1338. **ecferte** Pareus; *hec* (*haec*) *ferte* M. **isti quae** Bothe; *quae isti* M. 1339. **Lar** Bothe. 1341. **amice** R (Opusc.); *me* M; *mihi* R (in Ed.) with Cam. 1342. **heu heu** Acid.; *heu* M. **nequeo quin fleam** FZ; *neque* (*quin*) *quim fleat* M. 1343. **aequod** R (N. Pl. Esc.); *aequo* M. 1344. **st** Ribbeck; *sed* M. **quae res** Cam.; *queris* M. **o lux salue** *uideo uix* (*lux* CD) *salue* M. **salua sum** Bx (in *Krit. Anhang*); *candida* Bx in text with R; *salua sis* Ribbeck; but both these conjectures lie under the great objection that as *lux* is generally masc. in Plautus, it would not be made fem. when applied to a man, as here. See Capt. v. 4, 11; Cist. ii. 1, 49; Ter. Adelph. 841.

PL. Iám resipisti, *Phílocomasium?* PH. Obsecro, quem ampléxa sum
Hóminem? perii. súmne ego apud me? PL. Né time, uoluptás mea.
PY. Quíd istuc est negóti? PA. Animus hánc modo hic relíquerat:
Métuoque et timeó, ne hoc tandem própalam fiát, nimis.
PY. Quíd id est? PA. Nos secúndum ferri núnc per urbem haec ómnia,
Né quis tibi istuc uítio uortat. PY. Méa, non illorúm dedi:
Párui ego alios fácio. age, ite cúm dis beneuoléntibus.
PA. Túa ego hoc causa díco. PY. Credo. PA. Iám uale. PY. Et tu béne uale.
PA. Íte cito: iam ego ádsequar uos: cúm ero pauca *uólo* loqui.
Quámquam alios fidéliores sémper habuistí tibi
Quám me, tamen tibi hábeo magnam grátiam rerum ómnium:
Ét si ita *tibi* senténtia esset, tíbi seruire máuelim
Múlto quam alií libertus ésse. PY. Habeto animúm bonum.

1345. **Phil.** Acid. 1348. **propalam** Cam.; *proilla* B; *proalla* CD. 1350. **tibi istuc** Lüchs; *tibi hoc* M; *hoc tibi* vulg. 1351. **alios** Bothe; *illos* M. **age ite** R; *agite* M. 1353. **ero** F; *ego* M. **uolo loqui** R; *eloqui* M. 1355. **tamen** *tam* Fl. 1356. **tibi** R. **mauelim** FZ; *malui* B; *maui* CD. 1357. **habeto** Bx; *habeo* M; *habe* vulg.

Pa. Heí mihi, quom uenít mi in mentem, ut móres mutandí sient,
Múliebres morés discendi, oblíuiscendi stratiótici.
Py. Fác sis frugi. Pa. Iám non possum: amísi omnem lubídinem.
Py. Í, sequere illos: né morere. Pa. Béne uale. Py. Et tu béne uale.
Pa. Quaéso ut meminerís: si forte líber fieri occéperim,
Míttam nuntium ád te: ne me déseras. Py. Non ést meum.
Pa. Cógitato idéntidem, tibi quám fidelis fúerim.
Si íd facies, tum démum scibis, tíbi qui bonus sit, quí malus.
Py. Scío: perspexi saépe uerum, quom antehac, *tum* hodie máxume.
Pa. Ímmo hodie me uérum factum fáxo post dicés magis.
Py. Víx reprimor, quin té manere iúbeam. Pa. Caue istuc féceris.

1358. **hei mihi** Bothe; *haeum* M. 1359. **stratiotici** Scutarius; *statriosi* B; *stratiost* CD; *tui* FZ. 1362. **fieri occeperim** FZ; *fieri occeperit* (*acceperit*) M. 1364. **identidem** FZ; *dent idem* M. 1366. **tum** FZ. 1367. **immo hodie me uerum** Bx; *scies immo hodie* (*hodiem* CD) *eorum* M. Bx holds *scies* to be a gloss on *dices*, and accepting the *uerum* of Cam., inserts before it *me*, which is betrayed by *hodiem*.

Dícant te mendácem nec uerum ésse, fide nulla ésse te :
[Dícant seruorúm praeter med ésse fidelem néminem.]
Nám si honeste cénseam te fácere posse, suádeam.
Vérum non potést : caue faxis. Py. Ábi : iam patiar, quídquid est.
Pa. Béne uale igitur. Py. Íre meliust strénue. Pa. Etiam núnc uale.
Py. Ante hoc factum hunc sum árbitratus sémper seruom péssumum :
Eúm fidelem míhi esse inuenio. quom égomet mecum cógito,
Stúlte feci, qui húnc amisi. íbo hinc intro núnciam
Ád amores meos. séd quis exit ? sónitum hinc fecerúnt fores.

1369. **dicant** R ; *dicent* M. **esse, fide nulla** FZ ; *esse* (*esset*) *fidele nulla* CD ; *esset fidelent ulla* B. 1370. **med** Guyet ; *me* M. The verse is justly condemned by Ribbeck. 1371. **censeam** *censeat* M. 1373. **meliust strenue** *meliust ē trenue* M. 1374. **hunc** *huc* M. 1375. **inuenio** Pius ; *inuento* M. **quom egomet** Cam. ; *cum ego et* M. 1376. **feci** D ; *fecit* BC ; *amisit* BCD. 1377. **ad amores** FZ ; *at mores* BD ; *acmores* C. **sed quis exit ? sonitum hinc** Ribbeck ; *et sensit hinc sonitum* M ; *et, sensi, hinc sonitum* R after Gruter ; *quis exit hinc* FZ.

PVER. PYRGOPOLONICES.

IV 8 Pv. Ne mé moneatis: mémini ego officiúm meum.
Ego iám conueniam mílitem, ubi ubist géntium,
Inuéstigabo *eum:* óperae non parcám meae.
Py. Me quaérit illic: íbo *ego* huic puero óbuiam.
Pv. Ehém, te quaero: sálue, uir lepidíssume,
Cumuláte commoditáte, praeter céteros
Duo dí quem curant. Py. Quí duo? Pv. Mars ét Venus.
Py. Facétum puerum. Pv. Intro *ád se* te ut eas óbsecrat;
Te uólt, te quaerit, téque expectans expetit;
Amánti fer opem. quid stas? quin intro ís? Py. Eo.
Pv. Ipsús illic sese iam ínpediuit ín plagas.
Parátae insidiae súnt: stat in statú senex,
Vt ádoriatur moéchum, qui formást ferox,
Qui omnís se amare crédit, quemque aspéxerit:

1379. **iam . . . militem** Müller; *nam . . . illum* M; *iam iam conuenam illunc* R. 1380. **eum** R. **parcam** Cam.; *parco* M. 1381. **ego** Bx. 1385. **ad se** Bugge. 1386. **teque expectans expetit** Pareus; *te expectat* B; *teque expectans petit* CD; *teque exspectans deperit* vulg., R. 1388. **illic sese** *illicese* B; *illic se* CD. 1389. **stat in statu senex** Pareus; *instatus ad* B; *in statu stat* CD; *in saltu stat* Saracenus. 1390. **moechum** Z; *mecum* M. **formast** *forma si* M. 1391. **quemque** CD; *queque* B; hence R gives, and Pennigsdorf defends, *quaeque;* but *queque* may stand for *quemque*, not for

Quem omnés oderunt quá uiri qua múlieres.
Nunc ín tumultum ibo : íntus clamorem aúdio.

quaeque, in which case there would be no ms authority for *quaeque*, though it is found in 1264. 1392. quem omnes Guyet ; *mulierē* B ; *mulieres eum* CD ; all omit *quem*.

ACTVS V.

PERIPLECOMENVS. PYRGOPOLINICES. CARIO.
LORARII. SCELEDRVS.

V 1 PE. Dúcite istum: sí non sequitur, rápite sublimém foras.
Fácite inter terram átque caelum *actutum* sit: discíndite.
PY. Óbsecro hercle, Périplecomene, te. PE. Nequicquam hercle óbsecras.
Víde ut istic tibi sít acutus, Cário, cultér probe.
CA. Quín iam dudum géstio moecho hóc abdomen ádimere.
Vín faciam quasi púero in collo péndeant crepúndia?
PY. Périi. PE. Haud etiam: número hoc dicis. CA. Iámne *ego* in hominem ínuolo?
PE. Ímmo etiam prius uérberetur fústibus. CA. Multúm quidem.

1395. **actutum sit** Bx (*Hermes* xiv.): cp. Most. ii. 1. 39; Cas. ii. 6. 48; so in Capt. iii. 5. 1. *actutum* is supplied; *ut sit* M; *uti siet* Bx (in his ed.) with Bothe and R. 1397. **sit acutus** Saracenus; *siet acutus* Bentl.; *si tactus* B; *sit actus* CD. 1398. **gestio** Cam.; *gestit* M. 1399. **vin faciam** Seyffert; *ut faciam* M; *faciam uti* R. 1400. **ego** Fl.

PE. Cúr es ausus súbigitare álienam úxorem, ínpudens?
PY. Íta me di ament, últro uentumst ád me. PE. Mentitúr: feri.
PY. Máne, dum narro. PE. Quíd cessatis? PY. Nón licet mihi dícere?
PE. Díc. PY. Oratus sum, ád eam ut irem. PE. Quór ire ausu's? ém tibi.
PY. Oíei, satis sum uérberatus: óbsecro. CA. Quam móx seco?
PE. Vbi lubet: dispénnite hominem díuorsum et disténnite.
PY. Obsecro hercle té, mea uerba ut aúdias, prius quám secat.
PE. Lóquere, dum non níhili factu's. PY. Víduam *illam* esse cénsui:
Ítaque ancilla, cónciliatrix quaé erat, dicebát mihi.
PE. Iúra te nocitúrum non esse hómini de hac re némini,

1402. Here again Koch would introduce *uoxorem* to obviate the *hiatus.* 1405. ad eam ut irem Ribbeck; *ad te uenirē* B; *ad te amuttire* CD; *huc uenire* R. quor ire ausu's Seyffert; *quare* (*quirere*) *ausus* M; *quare's ausus* R. 1406. oiei Bentl. in Eun. iv. 4. 47; *olei* BC; *olri, odre* D; *ohe* D. marg. mox seco Cam.; *mox ego* CD; *exego* B. 1407. dispennite . . . distennite Meursius; *dispendite . . . . dispendite* B; *distendite . . . . dispendite* CD. 1408. mea uerba ut Acid.; *ut mea uerba* M. 1409. dum non nihili factu's R; *nondum nihiblo factus* B; *nondum donec factum est* CD; but why not *nondum nihili factus?* illam Fl. 1411. nociturum non R; *non nociturum* M. homini A; *hominē . . . nemini* B; *hominem neminem* CD.

Quód tu hic hodie uérberatu's aút quod uerberábere,
Sí te saluom hinc ámittemus Vénerium népotulum.
Py. Iúro per Iovem ét Mauortem, mé nociturum némini,
Quód ego hic hodie uápularim: iúreque id factum árbítror:
Ét si hinc non abeo íntestatus, béne agitur pro nóxia.
Pe. Quíd, si id non faxís? Py. Vt uiuam sémper intestabilis.
Ca. Vérberetur étiam: postibi ámittundum cénseo.
Py. Dí tibi bene fáciant semper, quom áduocatus béne mi ades.
Ca. Érgo des minam aúri nobis. Py. Quam ób rem? Ca. Saluis téstibus
V́t ted hodie hinc ámittamus Vénerium nepótulum.
Áliter hinc non íbis, ne sis frústra. Py. Dabitur. Ca. Mágis sapis.

1412. **hic hodie** Bothe; *hodie hic* M. **uerberabere** Cam.; *uerberare* M. 1413. **amittemus** Bothe; *mittimus* M. 1414. **Iovem et Mau.** A (Stud.); *pidam et Martem* C; *pidū* B; *piaaē* (with *Iovem* superscribed) C; *per Dionam et Martem* Cam. 1415. **uapularim . . . arbitror** Cam.; *uapulari iure qui* B; *uapulo sed mihi id eque* CD. 1416. **hinc . . . intest.** R; *intestatus non abeo hinc* M. 1418. **postibi** A; *post tibi* M. **amittundum** FZ, Bentl.; *amitte dum* M. 1419. **bene mi ades** R; *mihi bene adē* B; *bene mihi es* CD; MIHIBENEEST A. 1421. **ted hodie** Guyet; *te hodie* M. 1422. **hinc non ibis** A (R); *hinc a nobis* B; *aliter . . . dabitur* is found only in A and B. **magis sapis** M; Nonius quotes *modice sapis* from the *Miles;* perhaps to be referred to 1190, or to *at modice decet* above.

Dé tunica et chlamyde ét machaera né quid speres: nón feres.
Lo. Vérberone etiam án iam mittis? Py. Mítis sum equidem fústibus:
Obsecro uos. Pe. Sóluite istunc. Py. Grátiam *hercle* habeó tibi.
Pe. Sí posthac prehéndero ego ted híc, carebis téstibus.
Py. Caúsam hau dico. Pe. Eámus intro, Cário. Py. Seruós meos
Éccos uideo. Phílocomasium iám profectast? dic mihi.
Sc. Iám dudum. Py. Hei mihi. Sc. Mágis *id* dicas, sí scias quod égo scio:
Námque illic, qui ob óculum lanam habébat, nauta nón erat.
Py. Quís erat igitur? Sc. Phílocomasio amátor. Py. Qui tu scís? Sc. Scio:
Nám postquam portam éxierunt, níl cessarunt ílico

1423. **machaera ne quid** Cam.; *mucrone qui* Db; *macrane quid* rest. 1424. **an iam mittis** Bx; *anī amittis* B; *animā amittis* CD; *an iam amittis* Haupt. 1425. **hercle** Müller. 1426. **carebis testibus** A (Stud.); *arebo* (*arcebo*) *cestibus* M; *separabo a testibus* R. 1429. **magis id dicas** Bentl., Eun. ii. 3. 65; *magis discas* M with A. 1430. **namque illic** Acid.; NAMILLEI A; *nam illo* M. **ob oculum lanam** A (Gepp. and Stud.); *lanam ob oculum* M. 1432. **portam exierunt** A; *exierunt* is omitted in CD; *porta exierunt* B: see Comm.

Óscularí atque ámplexari intér se. Py. Vae miseró mihi:
Vérba mihi data ésse uideo: scélus uiri Palaéstrio,
Ís me in hanc inléxit fraudem. Sc. Iúre factum iúdico:
Sí sic aliis moéchis fiat, mínus hic moechorúm siet:
Mágis metuant, minus hás res studeant. Py. Eámus ad me. Cantor. Plaúdite.

1434. **uiri** A; *uir* M. 1435. **in . . . fraudem** A; *inlexit fraude in* B; *hinc illexit fraude* CD. 1436. **si sic** *sic sic* M. **fiat** A; *fuit* M. 1437. This verse is wanting in A according to Geppert.

NOTES.

THE ARGUMENTS.

THE Arguments to the plays of Plautus are of two kinds—(1) the acrostichal argument, which is found before all the extant plays except the *Bacchides*, the beginning of which is lost. (2) A non-acrostichal argument, which was, no doubt, originally prefixed to all the plays, but has perished except in the *Miles*, *Amphitruo*, *Aulularia*, and *Mercator*. The Ambrosian palimpsest preserves also such an argument to the *Pseudulus*, and traces of one to the *Persa*. These last always consist of fifteen *senarii* (except in the *Amphitruo*, in which perhaps five verses are lost, as Ritschl thinks: nothing, however, is wanting for the explanation of the play). It is believed by R and others that they are the work of Sulpicius Apollinaris of Carthage, the teacher of Gellius and Pertinax, and the author of the *Periochae* prefixed to the plays of Terence in twelve senarii, and the arguments, in six hexameters, prefixed to the Books of the Aeneid. Whether the acrostichs are of the same or a different period it is impossible to determine. F. Ossan and others hold the acrostichs at least to be the work of Aurelius Opilius, in the seventh century A. U. C., about 100 years after the death of Plautus. Gellius (iii. 3. 1) mentions him as author of *indices* to the Plautine plays, and probably such was the nature of his *Pinax*, which contained an acrostich on the name Opilius. Both classes of Argument (especially perhaps the acrostichs) out-Plautus Plautus in their roughness of diction and license of metre—a fact which perhaps should lead us rather to assign their origin to the Antonine period, when an imitator would be more likely than in the Sullan Epoch to get an exaggerated impression of the archaism of Plautus.

ARGUMENT I.

3. **peregre** means in Plautus (*a*) "to a foreign land"; (*b*) "from a foreign land"; (*c*) "in a foreign land," when it should be written *peregri;* the word is an old locative, originally *peregrei* (Corssen, i. 776). The third was its original meaning. Other adverbs having two meanings in Plautus are—(1) *nusquam*, which means *no whither* as well as *no where;* (2) so *usquam*, cp. Most. iii. 2. 172, *haud usquam abscedam;* (3) *intus*, which means (*a*) *within*, (*b*) *from within;* but does *not*, like *peregre*, ever convey the sense of motion to; *intus* cannot = *intro* (*eo intus et intro sum* soloecismi sunt, Quintil. i. 5. 50); therefore *immo intus potius sequere hac me* As. v. 2. 90 is certainly corrupt.

4. **eidem.** *Ei* has three metrical values in Plautus—(1) *spondee*, as here; (2) *iambus*, as in 1088; (3) one long syllable, which is its usual metrical value. *Ei* in *eidem* is generally *spondee*, as here.

6. **geminis**, an un-Plautine usage. Plautus uses *geminus* only with *pater, soror, filius* (but Terence has *geminas nuptias* Andr. 674). Other un-Plautine usages in these two Arguments are pointed out by Lorenz: (1) *ridiculis* v. 9, for which Plautus would have written *ridiculariis* or *ridiculis modis* (we find, however, *ridiculi causa* Amph. iii. 2. 36; and *per ridiculum* Truc. ii. 2. 8); *ridiculus*, masc. sing. and plur., always means "wag"; (2) *poenas luit*, v. 14, for *poenas pendere, sufferre.* In the Second Argument we have (1) *mutuo*, v. 1, which is not found before Cicero and Varro, though we have *mutuum fit* 1242: Plautus would have used *contra*, as in 101. (2) *subornat*, 14, for which Plautus would have probably written *dat*, as in 785. (3) *dimittere*, 15, would mean in Plautus "to allow to disperse," and can properly be used only of a plurality; Plautus would have used *amittere.* Moreover, for *oberrans* Arg. i. 8, Plautus would have most probably written *ambulans;* for *omissam faciat* (11) *missam* (or *amissam*) *faciat;* for *deportat* (Arg. ii. 4), *avehit;* for *fingit* (11), *simulat;* and for *sollicitandum* (13), *sublectandum*, as in 1066; *sollicitare* in Plautus means "to torment," not "to cajole."

8. **tegulis.** The Roman houses were undetached, with party walls in common, and the roofs being much more accessible than in modern houses (St. Luke, v. 19), it was easy to pass from one housetop to another. Idle slaves seem to have been fond of frequenting the *tegulae* and prying into neighbour-

ing houses, as may be gathered from the tone of Periplecomenus, 156, ff. *Imbrices*, which are mentioned with *tegulae* in 504, and in Most. I. 2. 28, were the semicylindrical tiles which were used to cover the lines of junction between the rows of flat tiles (*tegulae*).

11. **omissam faciat**; *habere*, *facere*, *dare*, *reddere*, *curare*, *tradere*, are often used by Plautus and Terence, with the past participle to denote a completed action. The first two only are thus used in classical Latin (Draeger, Hist. Syn. i. 295). The ellipse of *ut* before *faciat* and before *abeat* in 13 is quite Plautine: cp. *datum mihi esse . . . nuntiis praesim ac lucro* Amph. Prol. 12; *uide quod opust fiat* Men. ii. 3. 3. This ellipse is frequent after *uelle facere* and *sinere* (see 50), but very common also after *optumumst*, e.g. *scin quid facias optumumst* Men. v. 5. 44; *optumumst loces* Aul. iii. 6. 31; *adeam optumumst* As. ii. 4. 42; *taceam optumumst* Epid. i. 1. 59; *capillum promittam optumumst* Rud. ii. 3. 46; so also after *iustum* in Bacch. iv. 9. 71, *iustumst tuos tibi seruos seruiat;* and after *decretumst* in Poen. ii. 53; we find ellipse of *ut* after *adigere* Rud. iii. 3. 19; *impetrare* Trin. ii. 4. 190; *suadere* Trin. iii. 2. 55; *orare* Amph. i. 1. 101; *dicere* Stich. iv. 2. 44; *mandare* Merc. ii. 2. 92; *rogare* Most. iii. 1. 150. We have, moreover, *cedo bibam* in Most. ii. 1. 26; and *date bibat* in Stich. v. 5. 16.

ARGUMENT II.

1. **ingenuam.** Philocomasium was not *ingenua*, as is plain from all the references in the play. The writer of the Argument was misled by 490, where not Philocomasium, but the pretended twin-sister of Philocomasium, is described as *ingenua et libera.* Hence *patre et matre Atticis*, the reading of Lorenz in v. 100, can by no means be accepted.

5. **ut nuntiaret . . nauigat.** This sequence of tenses (common in classical prose after a *Praesens historicum*) is not infrequent in Plautus. Conversely, we have below, 131, *dedi . . . ut deferat.*

ACT I.—Scene I.

1. **clupeus** was the circular iron shield adopted from the Etruscans, the Argive or Doric ἀσπίς: the *scutum*, of wood covered with leather, and four-cornered, was borrowed from the

Samnites. After the Servian reorganization of the army, the *clupeus* disappeared entirely, the circular *parma*, made of leather, being supplied to the *uelites* instead.—Guhl and Koner, p. 571. For *clupeo*, dat. instead of gen. : cp. 4, 271, 735, 1431 ; *iussin in splendorem* | *dari bullas has foribus nostris* As. ii. 4. 20 ; *oculis dolorem* v. 1. 4 ; *factis monumentum suis* Cur. iii. 71 ; *benefactis . . . architectus* Amph. Prol. 44 ; *ei rei argumenta dicam* Most. i. 2. 9 ; *uerbis falsis acceptor fui* Trin. i. 2. 167. So also, no doubt, should be explained *non iubes . . . epulas foueri foculis feruentibus* Capt. iv. 2. 67, where *fōcula* must be = *nutrimenta*, as in Pers. i. 3. 24 (the only other place where this word is found) ; tr. "won't you order a hot supper to be dressed ?"

2. **olim quom.** In old Latin *olim* = *illo tempore*, and is related to *ille* as *aliquando* to *aliquis*, and *quondam* to *quidam*.

sudumst = *εὐδία ; sudus = serenus.*

3. **contra.** See on 101.

4. **praestringat,** "dazzle": cp. lingua gladiorum aciem praestringit domi, Truc. ii. 6. 11, where *praestr.* = "out-dazzles."

acied. R, in his *New Excursuses on Plautus*, has advocated the frequent introduction of a final *d*, not only in nouns, adjectives, and pronouns, but also in adverbs, prepositions, and imperatives. Corssen distinctly rejects the final *d*, except on the authority of mss., which only give *med*, *ted*, *sed* (acc. and abl.). In prepositions *antid* and *postid* are defended by many ; and we have *sed*, *red*, and *prod* in compounds. For adverbs we have no authority but *facilumed* in the *Sctum de Bacanalibus*. It is perhaps safe with Bücheler (Lat. Decl.) to recognise *d* in *med*, *ted*, *sed*, and all ablatives, but not elsewhere. Koch would here read *fostibus* for *hostibus*, and *fariolus* for *hariolus* 692. This is rather a strong measure, though Festus tells us "*foedum* antiqui dicebant pro *haedo*, *folus* pro *holere*, *fostem* pro *hoste*, *fostiam* pro *hostia*"; and Varro says that *hircus* was *fircus* in Sabine, and *fedus* was a provincial pronunciation of *edus* (*haedus*). Quintilian speaks of *fordeum* as a form of *hordeum*.

A play such as that on *aciem* and *acied* is very frequent in Plautus : cp. *gestitem . . . gestit* 7 ; and *meo malo a mala abstuli hoc* Men. i. 2. 24. A modern playwright would probably write, "That the foe's array be dazzled by its rays." A *jeu*

de mots in Amph. i. 1. 212 may be rendered much more neatly:

> M. Aduenisti, audaciai columen, consutis dolis.
> S. Immo equidem tunicis consutis huc aduenio, non dolis.

M. "You have come, you—you height of audacity, with your tissue of lies."
S. "Nay, I come with no tissue of lies, but tissue of good cloth."

5. **mihi** ethical dat.

6. **lamentetur**: cp. 1031, where, as here, the verb denoting the external expression of grief is put before the verb denoting the internal sensation; we have *aedes lamentariae* = "house of mourning" in Capt. i. 1. 28.

7. **quia.** *Quia*, not *quod*, is used by Plautus after verbs of feeling; cp. 1328. Bx recognises only one case of *quod*, namely, *ne miremini quod non triumpho* Bacch. iv. 9. 150. We have, however *beat quod* Mil. 468. Conversely, we have once in Cic. the Plautine *quia* in *reprehendis me quia defendam* Sull. 50. *Eam* would be regular; but *se* makes the phrase more vigorous: "me iampridem feriatam gestitat" would be the very words of the sword's wail.

8. **misera** cp. 801, 1199. *Fartum facere* is "to make mincemeat of"; *fartum* is properly "stuffing"; cp. Most. i. 3. 13 *non vestem amatores amant mulieris sed uestis fartum;* hence the minced meat of which sausages are made. R, followed by all recent German editors, reads *stragem* for *fartum* on the very uncertain authority of *Glossaria Vetera*, explaining '*strages* σωρὸς νεκρῶν.' But there is no evidence that this gloss refers to this passage, where the mss. do not preserve a trace of *stragem*, and give either *fartum* or an obvious corruption of it. Surely the alliteration with *facere* more than accounts for the use by a comic poet of a word in a peculiar sense—a sense, too, strongly defended by the passage quoted from the *Mostellaria*, and possibly paralleled by *qui farcit* below, 691, on which passage consult Comm.

9. **ubi hic**, "whereabout here": cp. 1258; *ubi tu hic habitas* Rud. iv. 3. 95; quaero *in his regionibus ubi* habitet Trin. iv. 2. 31.

10. **fortem** often means "fine, braw" in Plautus: cp. 1066; *sed Bacchis etiam fortis tibi uisast* Bacch. ii. 2. 38; Nonius explains *fortis* as *formosus*, perhaps not quite accurately; he

also gives *locuples* as an explanation of *fortis*, and certainly this meaning seems to suit Trin. v. 2. 9, and Pers. v. 2. 70.

11. **tam bellatorem**: cp. *tam in amici* 741; *tam pro nota* 901; *tam matula* Pers. iv. 3. 64; *parum leno* Ter. Phorm. 507. So in Cic. Epp. *quis est tam Lynceus* Fam. ix. 2. 2; sometimes, too, without any word to qualify, as in *haec ego tam esse quam audio non puto* Q. Fr. i. 2. 9; *utinam tam* (sc. integra) *in periculo fuisset* Att. iii. 13. 2; so *ita* (sc. uectigales) *fuerunt* Q. Fr. i. 1. 33. The Latinity of Cicero in his more familiar letters naturally finds its closest parallel in the Latinity of the Comic stage, which reproduces the familiar conversation of everyday life in Rome. I have dwelt at greater length on this point in my edition of Cicero's Letters (Vol. I., Introd. p. lxxx.).

12 **ad** = παρά, πρός = "in comparison with": cp. 968; *ad sapientiam huius ille nimius nugator fuit* Capt. ii. 2. 25; *ut emerem sibi* (ancillam) *ad istam faciem* Merc. ii. 390; so Cic. *nihil ad Persium* De Or. ii. 25; *aequiperare* is always followed by dat. or *cum* with abl., so it must not be taken here closely with *ad suas.*

13. **Curculioniis** from *curculio*, sometimes written *gurgulio*, which means both "a throat" and "a weevil." In Trin. iv. 3. 11 there is a play on *currere* which demands the form *curculio*, while the sense demands the meaning "throat." *Curculioniis* is a comic coinage; the reading is very uncertain, as also in next verse: see critical note.

14. **Bumbomachides** "Bombastes Furioso." Clut. = κλυτομηστωριδυσαρχίδης, and is compounded of κλυτὸς μήστωρ and δυσαρχία. This personage was not a μήστωρ φόβοιο, like the Homeric heroes, but a μήστωρ δυσαρχίας (riot, mutiny); or perhaps δυσαρχίδης is a patronym. from a coined δύσαρχος (imperi *incapax*); or else we should read δυσαρκτίδης = "ungovernable." In these words I have given the form nearest to the best mss, and have not recorded the many guesses of the edd. Such coinages are made chiefly for their sound, like *Chrononhotontotonthologos* and *Aldiborontiphoscophornio.* The scene should be compared with Poen. ii., where Anthemonides recounts his exploits. Other *Milites* in Plautus are Therapontigonus Platagidorus in the *Curculio*, Cleomachus in the *Bacchides*, Stratippocles in the *Epidicus*, and Stratophanes in the *Truculentus.*

15. **Neptuni nepos.** "An allusion," says Bergk, "to Antigonus Gonatas, son of Demetrius Poliorcetes, who called him-

self the son of Neptune." But perhaps the allusion is rather a general one: cp. "praestantissimos uirtute Iouis filios poetae appellauerunt, ferocissimos et immanes et alienos ab omni humanitate tamquam a mari genitos Neptuni filios dixerunt" Gell. xv. 21; so also, "Quid de sacrilegis, quid de impiis periurisque dicemus

Tubulus si Lucius umquam,
Si Lupus aut Carbo [aut] Neptuni filius

ut ait Lucilius, putasset esse Deos, tam periurus aut tam impurus fuisset?" Cic. Nat. Deor. I. 63.

16. **cum** in Plautus often couples the attributes or properties with the subject where, later Latin would use an adjective or participle: see 658, and Poen. iv. 2. 30 *haud amice facis qui cum onere* (= onusto) *offers moram.*

18. **paniculum tect.** properly "reed-down," here probably used for the reeds themselves which were employed for thatching; see *quin tu in paludem is, exsiccasque arundinem,* | *qui pertegamus uillam dum sudumst* Rud. i. 2. 34. *Paniculus* is always feminine, *panicula*, except here. The following nouns neuter in later Latin are masculine in Plautus:—*collus, corius* (sometimes *corium*), *dorsus, guttur, lac* (*lactes* = intestines, but *lacte* is *always* the nominative form and is probably neuter), *papaver, sinus* (a bowl): on the other hand we find *nasum* for *nasus, pane* for *panis*, and *artua* from *artus;* again *praesepe* is *praesepis* (fem.) in Cur. ii. I. 13; in Mil. 140 the mss give *conclauem*, perhaps rightly; and *sinapis* is feminine in Pseud. iii. 2. 28. Nonius says that Plautus uses *tergum* masculine, misunderstanding *habeo familiarem tergum* As. ii. 2. 53: *frons* "a forehead" is masculine 202, and is quoted as having been used as masculine in the *Origines* of Cato, the *Subditiuos* of Caecilius, and other old writers. *Lux* is generally masculine in Plautus.

20, **prae ut . . . feceris**, "in comparison with other feats that I could tell of—your not having done." From *tu quae numquam* to *bene*, 24, the words of Art. are *aside.*

21. **periuriorem** *periurus* is simply "a liar" in Plautus, not "a perjurer," which is rather expressed by *mendax.* In this sense *mendax* is followed by gen. of object, *si huius rei me esse mendacem inueneris* As. v. 2. 5; *credere* has the same construction As. ii. 4. 53, quoi *omnium rerum* ipsus semper credit.

22. **gloriarum,** "fuller of his own doughty deeds": cp. *ita sunt gloriae meretricum* Truc. iv. 4. 36; *gloriae* = "boasts" is post-classical; Gell. uses the word in this sense, *has ille inanis glorias cum flaret* i. 2. 6: in classical usage *gloriae*, plural = (1) "glory achieved in more than one case" Cic. Plan. 60; (2) = *gloriationes*. *Gloria* (sing.) = (1) "glory"; (2) "pride."

hoc . . . quam illic est. Instances of this strengthened form of comparison are frequent in Cic., e. g. *quid* hoc *tota Sicilia est clarius* quam *omnes . . . conuenisse* Verr. iv. 77; *quid ergo* hoc *fieri turpius aut dici potest* quam De Or. i 169, *quid enim* hoc *miserius* quam *eum . . . fieri consulem non posse* Att. iv. 8 *b*. 2; quo *nihil turpius physico* quam *fieri quidquam sine causa dicere* Fin. i. 19. Bx compares Trin. iv. 1. 13, where *absque te foret* is resumed after four verses by *ni tua propitia pax foret praesto;* so also below, 511.

hoc . . . illic. This variation of the pronoun, though referring to the same person, is common enough in Plautus: see *illum . . . is* 131; *illi . . . eae* 348; *illi . . . i* Capt. prol. 2; *hic . . . istic . . . hic . . . illic* iii. 4. 15–61; *istic . . . hic* iii. 5. 75; *illic . . . istunc* Rud. iii. 5. 30. A good example in Greek is Thuc. i. 132. 6 *παιδικά ποτε ὢν αὐτοῦ καὶ πιστότατος ἐκείνῳ.*

24. **nisi unum . . . bene.** "The only thing is this—his olive-salad eats *à ravir.*" "Bar one thing" as we might say. For this elliptico-adversative use of *nisi* cp. 378, *nisi mirumst facinus* = "yet still it is a wonder how" &c.: see also Trin. ii. 1. 8; Rud. iii. 4. 45; and even in Cic. *nescio*: *nisi hoc uideo* Rosc. Am. 99. The verse was first properly punctuated and explained by E. Schreiner (*Fl. Jahrb.* xcvii, 341), who compares *nisi modo unum hoc: hasce esse aedis dicas dotalis tuas* 1166; and *nisi unum: palla pallorem incutit* Men. iv. 2. 46: *epityrum* (*ἐπὶ τυρῷ*), a salad eaten with cheese: *estur* = *editur:* for *insanum* used as adverb "ravishingly," see on 100: *illi* = *illic.* See crit. note.

25. **eccum,** sc. *me*, "here I am." When *eccum* is joined with a noun and there is no verb, the noun is in accusative: see 470, 1216.

uel, "for instance": cp. 55 below. This usage of *uel*, like *ueluti*, *αὐτίκα*, is common in Plautus, e. q. *uel hic qui insanit quam ualuit paulo prius* Men. v. 2. 120; *uel ille seruom se meum esse aibat* Men. v. 7. 53. Not unlike is the Plautine

usage of *sicut* illustrated in note on 974. For another idiomatic employment of *uel*, see on 355, *cedo uel decem*, "give me, aye even half a score, if you wish": see also *uel adest uel non* 1019. In Amph. i. 1. 288 there is a passage where *uel* cannot be defended, though it does not seem to be generally questioned:—*tam consimilist atque ego | sura pes statura tonsus oculi nasum* uel *labra | malae mentum barba collus totus ;* we should here, perhaps, for *uel labra* read *palpebrae*, or *palpebra*, which Nonius quotes as an old form of the plural. The broad resemblance between *uel labra* and *palpebra* would account for the corruption.

26. **bracchium.** Artotrogus says "arm" for "thigh," purposely using the wrong word to raise a laugh; so *ualgis sauiis*, "crooked-legged mouths" 94; *sorbet* for *stertit* 818; *dormiunt* for *coniuent* Most. iii. 2. 145; *subuolturium* for *subaquilum* Rud. ii. 4. 9. When these intentional blunders are made it is the habit of Plautus to correct them in the next line. However we have *saturitate ebrius* Capt. i. 1. 41, and *gramarum habeo dentis plenos lippiunt fauces fame* Cur. ii. 3. 39, without a subsequent correction, as well as *ualgis sauiis* in 94. The old commentators miss the point in taking *bracchium* for "trunk," though Lucretius calls the elephant *anguimanus*.

27. **quid bracchium,** "why 'arm,'" i.e. "why (do you say) *arm*": cp. *quid nusquam* 316.

illud . . . dicere. I have here accepted R's correction (see crit. n.); but it is not for metrical reasons, for Bx has shown that *illud diceré uolui femur* can be abundantly paralleled in Plautus, that is, that words forming a dactyl or ending in a dactyl often have the *ictus metricus* on the last syllable. I have accepted R's conjecture because *illud feminur uolui dicere* gives the proper order of words in this *formula corrigendi*. Not only is this the order in the passages referred to in note on 26, but also in Pseud. ii. 4. 21; iii. 2. 54; and in Amph. i. 1. 228, where Fl. rightly reads *nam illut Amphitruonis socium me esse uolui dicere*. R has defended the old form *feminur* for *femur* in Opusc. ii. 437 foll.

29. **conisus,** "if you had put your strength into it."

transmineret ἅπαξ εἰρ. formed like *eminere*, *imminere*, *prominere ;* cp. *transtinet* 468.

31. **nolo istaec.** sc. *dicere* not *dici*, as may be seen from next verse.

33–36. aside.

34. **peraurienda.** This word and *dentiant* are comic coinages to suit *auribus* and *dentibus* like *ruri rurant* Capt. i. 1. 16; *domi domitus* Men. i. 1. 29; *exauspicaui . . . redauspicandum* Capt. iii. 5. 109.

35. **mentibitur:** cp. *scibit* 860 Capt. iii. 4. 86; *audibis* Capt. iii. 4. 86; in Pers. i. 1. 15, we have *congrediar* and *adgredibor* in same verse.

39. **Scytholatronia,** from *Scythes* and *latrones* = "mercenaries." R reads *Cryphiolathronia* (κρύφιος λάθρα), which would mean the land that is hidden from men's eyes, "Kennaquhair," "Weissnichtwo"; cp. Cur. iii. 74–76, where *Perediam et Perbibesiam* may be rendered "Eatanswill," and where *Contenebroniam* supplies perhaps a reason for reading *Cryphiolathronia* here.

40. **Sardeis.** This is an archaic form of nom. plur. 2nd decl. = *Sardi*, which Plautus uses (instead of *Sardiani*) to mean "the natives of Sardes." *Sardi* in later Latin means "Sardinians." This archaic form of nom. plur. occurs again in 374 *hisce oculis*, in Men. ii. 2. 17 *sacres sinceri*, and v. 9. 96, where *fundis* = *fundi* should be read; it is the invariable form in *hisce illisce.* We find in Inscriptions *Minuceis*, *magistreis*, *publiceis*, *conscripteis*, *gnateis*, *facteis* = *Minucii &c.* Even in the A decl. R and Bx would introduce a similar form in *alternas arbores* for *alternae* Trin. ii. 4. 138.

41. **una uno die.** The adverb *una* always refers in Plautus to an action taking place *at one time and in one place*, as has been thoroughly shown by P. Langen, *Beiträge zur Kritik und Erklärung des Plautus* (Leipzig, 1880), p. 243. Hence Langen here accepts the unscientific and obvious expedient of Pylades, the transposition of *tu* and *quos*, because, as he thinks, the succeeding words *uno die* are inconsistent with this view of the Plautine usage of *una.* But they are not inconsistent with it. They serve to heighten the comic hyperbole of the passage. The stroke that slew all these men was but one stroke, delivered in one place and at one time, but the time necessary for the delivery of this portentous passado was one whole day.

43. **tantum.** The neuter is common in Plautus, especially after sums of money: cp. *minas quadraginta . . . eo* Trin. ii.

4. 2; *argenti nummos . . . id* Aul. i. 2. 30; also after any numerical statement, as here and *annos sexaginta natus es aut plus eo* Ter. Heaut. 63; so also even when there is no enumeration, as in Aul. prol. 8, where *argenti thensaurum* is followed by *id*, and *tot meas iniurias* quae Ter. Hec. iii. 1. So also in Cicero's Letters, *sermonibus . . . quae* Fam. ii. 8. 2; *reprehensionem . . . in quo* Fam. i. 9. 7; *gravitas . . . cum . . . comitate . . . ea* Q. Fr. i. 1. 23; *accensus . . . hoc* ib. 13: *publicani et socii . . . ea* ib. 36: cp. also *musici floruerunt, discebantque* id *omnes*, Tusc. i. 1. 4; *tritici modium* LX *milia . . . dare debebant; abs te solum* remissum *est* Verr. iv. 20; *ab neutra parte sescentis plus peditibus et dimidium* eius *equitum cecidit* Liv. xxi. 59; *cum quinque millibus* quod *secum traiecturus erat* Liv. xliv. 1.

rationem, "your calculation is correct": cp. *rationem puta* Most. i. 3. 141; *putatur ratio* Aul. iii. 5. 53.

44. **sic**, "even so, without a written record": cp. *qui nunc sic tam es molestus* ("now, even without my owing you anything") Pers. ii. 44; *nolo bis iterare, sat sic* (without repetition) *fiunt longae fabulae* Pseud. i. 3. 154. So Cic. Fam. v. 20. 4.

45. **optuma.** R here reads *optumad;* but *hiatus* is absolutely admissible at a change of speakers.

offae. *Offa* is "a bit," "a mouthful"; *inter os atque offam multa interuenire possunt* Cato ap. Gell. xiii. 17 = "'twixt cup and lip there's many a slip." *Monent* = "jogs my memory." For the sentiment, cp. *nil tu me saturum monueris; memini et scio* Cur. iii. 3. 14.

47. **communicabo.** The usual construction is *com. aliquid cum aliquo*, or *inter se*, but also *com. aliquid alicui.*

49. *Foret* for *fuisset*, see Madv. Lat. Gram. 347; *occideras* for *occidisses*, see Madv. 348.

50. **peditastelli**, diminutive of *peditaster* (which, however, is not found). *Peditaster*, formed from *pedes*, as *oleaster* from *olea*, would mean a "wretched foot-soldier"; the diminutive form (cp. *agellus*, *cultellus*, *ocellus*, &c.) expresses a still greater degree of contempt. So in Epid. v. 1. 14 we find *grauastellus* = "of an ugly iron-greyish colour," which is thus formed; *grauus* (*rauus*) = "iron grey"; *grauaster* = "ugly iron-grey;" *grauastellus* = "ugly iron-greyish." The term *-aster*, in a depreciatory sense, is found in Terence in *parasitaster;* in Cicero in

surdaster, *Fuluiaster*, *Antoniaster ;* and we are familiar with it in our own word *poetaster ;* and in French *opiniâtre* = "obstinate"; *verdâtre,* "greenish"; *blanchâtre.* "whitish."

siui uiuerent. For the ellipse of *ut* see above on 11, Arg. I. The critical note on this verse should be carefully read ; it well exemplifies the value of the Ambrosian palimpsest in the criticism of Plautus.

52. **unum.** *Vnus* is often used to strengthen the superlative in Plautus, as in *unam . . . optumam, unam . . . audacissumam* &c. ; but also with positive, as in *unum pollens atque honoratissumum* Capt. ii. 2. 28 ; *solus* is used with positive in same sense often in Terence.

55. **uel.** See on 25.

57. **hicine,** "is not this Achilles"? *ne* = *nonne,* which is not found in old Latin.

58. **eius frater.** Achilles had no brother ; the relationships of the Olympian deities are comically misrepresented : e. g. Juno is called *Iouis filia* in Cist. ii. 1. 45 ff.

ibi, "thereupon": cp. Trin. ii. 1. 19, 21, *ibi ille cuculus*, and *ibi pendentem ferit.*

59. **ergo,** "that is why he is so handsome" (because he is the brother of Achilles) ; *ergo* often thus refers (see 380) to a preceding statement, sometimes also to a following clause, as in *ergo quia sum tangere ausus* Aul. iv. 10. 25. In Pl. *ergo* is often merely continuative, = "well." *Ergo* never = ἔργῳ.

62. **quae me obsecrauerint.** "Is it after their imploring me?" i. e. "(do you ask such a question about women) who have implored me?" &c. This is a common ellipse in Plautus : see below, 406, 973, 985 ; *ne* is also sometimes added, as in *quodne amem* (= id non osculer quod amem) Merc. iii. 3. 12. Very similar to this usage is the Hibernicism *sure,* "sure they both asked me."

67. **dare operam** has two meanings in Plautus—(1) "to be at one's service, to give one's services" (the proper meaning of the phrase); (2) "to give one's attention, to listen." In 774 we have *tibi damus operam auribus.* The phrase has the first meaning in Cic. Epp. (Fam. vii. 24. 2 ; Att. xiii. 49. 1).

68. **rogare** = *milites conscribere*, "to enlist recruits"; the full phrase is *sacramento militem rogare*. R, for once stooping to explanation, gives this strange remark: "*uis rogare* est *utendas petis*." But the words could not bear that meaning; and these words, rightly interpreted, show that this verse should stand here, not after 37, where R places it, following the mss.

71. **praeolat mihi**, "that I should scent beforehand what you want," i. e. that I should know what you want before you mention it, as a dog knows his master before he sees him. *Praeolat* is impersonal. *Olere* and its compounds are found in Plautus to conform generally to the 2nd conjugation, but sometimes (as here) to the 3rd. So we have *exfodiri*, 314, as if the verb were of the 4th conjugation; *parire* for *parĕre* Vidul. Fr. 21; *moriri* and *aggrediri* often; *cupiret* Lucr. i. 71; and *effugiri* in Publ. Syr. 815.

72. **tempus ut eamus**, "time to go": cp. 1101.

74. **latrones**, (1) "mercenaries"; *qui conducti militabant* Festus; (2) robbers; (3) *latrones* and *latrunculi* also mean "draughtsmen." *Latrocinari* = (1) to rob; (2) to serve as a mercenary. *Latrocinium* = (1) mercenary service; (2) a game of draughts; (3) robbery; (4) a band of robbers.

ibus, archaic for *eis*, on the analogy of *quibus*, except that *ibus* has the penult. long. So *hibus* = *his* Cur. iv. 2. 20. For construction see on 140.

75. **Seleucus.** No special Seleucus is referred to; the name is used just as *aliquem ad regem* in Trin. iii. 2. 96.

78. **age eamus**: cp. *age . . . abite* 928; so *caue* for *cauete* Men. v. 7. 5; and *caue dirumpatis* Poen. prol. 117.

ACT II.

This speech of Palaestrio is really a *prologue*. In only one other of the extant plays of Plautus is the *prologue* deferred until the audience is made acquainted with the leading characteristics of one or more of the chief *dramatis personae*. In the *Cistellaria* it is only after Silenium and Gymnasium have, in an opening scene of much power, disclosed their different characters, and the *Lena*, in a second scene, has related the story of Silenium that the *prologue* proper is spoken by the goddess

Auxilium. So that the prologue is in effect divided between the *Lena* and *Auxilium.* Euripides, in the *Iphigenia in Aulis*, has taken a somewhat similar course. The whole speech of Palaestrio seems to be made up of three parts—(1) 79-87, which was probably part of a post-Plautine prologue prefixed to the play, and not spoken by Palaestrio; (2) 88–94, a part of another rival prologue used by another company of actors; (3) 95–155, the remains of the original Plautine speech of Palaestrio.

80. **benignitas**: cp. *date benigne operam mihi* As. prol. 14. The post-Plautine imitator probably copied Men. prol. 16, where *benignitas* is used in its Plautine sense (though the prologue is not Plautine), not in the sense of "kindness" required here; *benignitas* in Plautus means "generosity, openhandedness"; and *malignitas*, "stinginess, niggardliness"; *benigne* in As. quoted above = "kindly"; but the prologue of the Asinaria is not by Plautus.

81. **exsurgat foras.** For this pregnant use of *exsurgo*, cp. *ne quoquam exsurgatis* Bacch. iv. 4. 106; *surgedum huc* Most. v. 1. 53.

82. **sedeat.** It is certain that in the time of Plautus there was no sitting accommodation in the Roman theatres; yet we find even in undoubtedly Plautine passages (e. g. Aul. iv. 9. 6) references to a sitting public. We must therefore suppose that the spectators either brought with them stools and chairs, or seated themselves on the ground. Val. Maximus says distinctly (ii. 4. 2), that in the censorship of Messalla and Cassius (599), when it was proposed to erect a stone theatre, the proposal was rejected on the motion of Scipio Nasica: *atque etiam* Scto cautum est ne quis in urbe propiusue passus mille *subsellia posuisse sedensue ludos spectare uellet, ut scilicet remissioni animorum standi uirilitas propria Romanae gentis iuncta esset.* The *Theatrum Pompei*, the first stone theatre, was built just a hundred years after this *Sctum.*

83. **qua causa**; *cuius causa* wonld be plainer, but the *comoedia* is itself the *causa* why the spectators took their seats in the theatre.

84. **comoediai.** We find this form very often in Plautus, both in nouns, adjectives, and pronouns, especially in proper names of Greek origin, such as *Charmidai*: this form is also used by Ennius, Lucretius, Cicero in his poems, and Vergil; but not by Terence in any certain passage.

87. **id.** "That Greek term ἀλαζών we players translate into the Latin term *gloriosus*."

89. **qui hinc ad forum abiit.** These words make it probable that the prologue, of which 88–94 is a part, was spoken *after* the first scene.

90. **stercoreus.** ἅπαξ εἰρ.; but *lutum*, *luteus*, and such words, are common terms of abuse in Plautus: see 325; Truc. iv. 4. 1; Most. v. 2. 45. Cp. κόπρειος. *Impurus* is the Plautine adjective.

94. **maiorem partem**: see 646, and *me haud centensumam partem laudat* Capt. ii. 3. 61; used of temporal duration in Poen. i. 3. 4, *maiorem partem in ore habitas meo.*

sauiis, here "lips," generally "kisses"; *ualgis sauiis* is explained by Gram.: *labris foras uersum tumentibus*: see on 26, above.

95. **seruitutem seruio.** This figure is common in Plautus; among the most remarkable examples are Mil. 228, 381, 699; and *turbas turbare* Bacch. iv. 10. 1; *pietatem piare* As. iii. 1. 3; *cenam cenare* Rud. ii. 6. 24; *prandium prandere* Poen. iii. 5. 14; also *gaudium gaudere* Ter. And. v. 5. 8, which is found as well in Cic. Fam. viii. 2. 1, one of the many coincidences between the diction of Cic. Epp. and the Comic stage.

96. **deuenerim**, "found my way *by chance*: cp. Cic. Att. i. 9. 1; and Brut. 157: consideranti ad quos ista *non translata sint* sed *deuenerint.*

98. **date operam**: see on 67.

100. **acre**: see critical note, in which I have shown that *acre* is, in effect, palaeographically the same as *matre*, the unintelligible reading of the mss. We find *amatur . . . acriter* in Pseud. i. 9. 39; and *acre* for *acriter* is found in Persius, iv. 34; and in *acre inuadunt* Sall. Frag. This usage is very common in Plautus, as in *prouenisti futtile* Stich. ii. 2. 73; and in Capt. ii. 3. 78, where we have the express testimony of Nonius: "*fidele* pro *fideliter*:' Plautus Captivis." Now I am far from saying that we should always accept as certainly Plautine every Nonian quotation; I even believe that he often quoted verses from memory, and erroneously; but I am confident that he never ascribes to Plautus a peculiar grammatical usage, on the ground of a certain passage, without making sure that he quotes

at least the significant part of that passage correctly. I believe therefore that in Capt. ii. 3. 78 we should read with Lind. *fac fidele* (= *fideliter*) *sis fidelis*. *Fidele* (= *fideliter*) *fidelis* is of course thoroughly Plautine: cp. *firme firmus*, *misere miser*, *inpudenter inpudens*, *sapienter sapere* &c. Again, *celere* is undoubtedly an adverb in Cur. ii. 3. 4, and probably in Ter. Ph. 179, though in the former passage editors have sought to make *celere* an adjective by reading *properum* for *propere*, or *subitum* for *subito*. Quite similar is the use of *insanum* for *insane* in 24, above; *insanum malum* Trin. iii. 2. 47; *insanum magnum* Bacch. iv. 5. 1; *insanum bona* Most. iii. 35; and *insanum ualde uterque deamat* Nervol. Fr. 7. Nonius also quotes *immane* for *immaniter*.

Athenis Atticis. This epithet of Athens is found also in Epid. iii. 4. 46; Truc. ii. 6. 16; Rud. iii. 4. 36; Pseud. i. 5. 2. It is, no doubt, merely conventional, and cannot have been used to distinguish the celebrated Athens from other towns so called in Boeotia and Euboea.

101. **contra**, always an adverb in Plautus, Terence, and old dramatists (so *iuxta*, see 234). It means (1) "opposite, *vis-a-vis*" (123); (2) "reciprocally" (as here); (3) "in return, retaliation" (199); (4) "on the contrary" (243). It is very frequent with *amare, deperire*, &c., in the sense which it bears here. As language grows older adverbs acquire prepositional usage; for instance, *coram* is only an adverb in Cicero, though afterwards generally a preposition. In *mihi contra adstitit* Capt. iii. 5. 6, *mihi* is the ethical dative.

102. **legatus fuit** = *legatus est*, very common in Plautus; so we find *fueram* for *eram* of the pluperfect passive, *fuero* for *ero* &c.

103. **magnai**: see on 84.

104. **interibi** for *interim*; often in Plautus but not found in Terence.

105. **insinuat sese ad.** This phrase is found again in Cist. i. 1. 91, and without *se* ibid. 94, inde in amicitiam insinuauit cum matre et mecum simul.

108. **itaque**, "and so": see 1410; *itaque* seems sometimes to = *ita*, especially in the *emphatic* sense of *ita* = "so much, so true is it that": e. g. *itaque omnis exegit foras* = *ita* Aul. iii. 1. 7; *itaque detondebo* = *ita det.* Bacch. ii. 3, 8.

ibi apud: cp. 113, 134, 138, 161.

110. **sublinit os.** One of the very numerous expressions for "befooling, cajoling" in Plautus. Nonius says it is *tractum a genere ludi quo dormientibus ora pinguntur*: cp. Greek ἐπισμῆν.

111. **is.** *Is* is pleonastic since it is followed by *miles* in next verse: cp. *qui tu id prohibere me potes ne suspicer* Trin. i. 2. 50; so *haec . . . mulier* below, 149.

112. **clam** governs three cases in Plautus—accusative, genetive, and ablative.

113. **in Ephesum.** Plautus sometimes prefixes the prepositions *in*, *ex*, to the name of a town, sometimes not; we find him omitting the preposition even in the name of a country, *Alis*, in Capt. ii. 2. 80; iii. 4. 41. This is a peculiarity of early Latin; *nequinont Graeciam redire* Liv. Andr.; so *Chersonnesum mittere*, *Aegyptum proficisci* in Nepos. Cic. Att. vii. 3. 10 recognises the rule that *in* should be omitted before the name of a town, but defends *in Piraeum* on the ground that Piraeus was a *deme*.

114. **ut** temporal is common in Plautus and Terence (see Lewis and Short), and is found in Cic. Epp., as *ut Brundisio profectus es* nullae mihi abs te sunt redditae litterae Att. i. 15. 2.

116. **inscendo.** Used absolutely, as *conscendo* in Cic. Epp.

118. **uectus fui**: see on 102.

119. *perii*, "I was lost": cp. *utinam te di prius perderent quam periisti e patria tua* Capt. iii. 4. 5; *quibuscum parua Athenis periit* Rud. iv. 4. 67. A strange use of *perire* is found in *puppis pereundast probe* Epid. i. 1. 77: cp. *abstandus* Trin. ii. 1. 30, and *placenda dos est* Trin. v. 2. 35. *Perbitere* often takes the place of *perire* in Plautus.

122. **illam amicam erilem**: cp. 127, 168, 242, and *illum . . . patrem meum* Men. v. 1. 46

123. **contra**: see on 101.

124. **postquam**: cp. *ut . . . scio* 114 for temporal particle with *praesens historicum*.

125. **mecum.** So *orare cum aliquo, osculari cum aliquo, mentionem facere cum aliquo, postulare cum aliquo:* see on 243.

128. **peius odisse:** cp. *male odisse* Men. i. 3. 7; *male taedet* Most. i. 4. 4; *male metuere* Aul. i. 1. 22; *male formidare* Capt. iv. 4. 5: so *bene amare* Capt. i. 2. 35; *bene profuerit* Capt. ii. 2. 65.

129. **quoniam** often has its original temporal signification in Plautus.

131. **deferat,** *dedi . . . deferat . . . veniret* affords an example of tense-sequence quite unclassical, but frequent enough in Plautus, and found in Terence occasionally, generally to suit metrical exigencies. This peculiarity attracted the attention of the imitators of Plautus, who very largely avail themselves of this license, e. g. *ut amittatur fecit* Arg. Capt.

illum . . . is: see on 21.

134. **in proxumo,** "next door"; *de, e, proxumo, in proxumum* are frequent in Plautus.

137. **opera consilioque:** cp. λόγῳ καὶ ἔργῳ, of which the Ciceronian equivalent is *re et oratione.*

adhortatur iuuat. For the asyndeton see 202, 689 f., 707, 1232; *labitur liquitur* Trin. ii. 1. 17; *turbant miscent* Trin. ii. 2. 8; *adplicant adglutinant* Men. ii. 2. 67: for similar asyndeton with substantives and adjectives, see on 647.

139. **qui** is used for all genders and numbers in Plautus = *quo, qua, quibus.*

140. **unum conclaue,** attracted into case of relative, as in *Naucratem* quem conuenire uolui in naui non erat Amp. iv. 1. 1; hence *in eo conclaui* follows, just as *quos consignaui . . . latrones, ibus* 74. This attraction generally is into the *accusative* in Plautus, as *istum* quem quaeris ego sum Cur. iii. 49; but also into the *nominative,* as *isti* qui ludunt . . . omnis subdam sub solum Cur. ii. 3. 17; and the *dative,* as *te reddam madidum* tibi quoi *decretumst bibere aquam* Aul. iii. 6. 38; so *indidem unde* = *ibidem unde* "in the same place from which" Cist. i. 1. 63. For *conclaue,* see on 18.

141. **eapse** = *ea ipsa,* sometimes *eăpse.* We also have in

Plautus *eumpse*, *eampse*, *eopse*, and no doubt the same formation is to be recognised in the old legal expression *sirempse* Amph. prol. 73.

145. **nam.** The ellipse is ("there is no difficulty in carrying out our plans) for"—

preti, "of no *account*." In As. i. 1. 60 this word bears its old sense of a place in an enumeration: *tu primus sentis; nos tamen in pretio sumus*, "we are in the running" (in sagacity) = "nos quoque adnumerandi sumus." So in Poen. 327, primum prima salva sis | et secunda tu secundo salve in *pretio;* tertia | salve extra *pretium;* so Sedigitus in Gell. xv. 24, Naeuius . . . *pretio* in tertiost.

146. **addidit**, a *uox propria* for the imposition of a guard over any one: cp. *Teucris addita Iuno.*

148. **glaucumam**, literally a sort of cataract or opacity of the crystalline lens of the eye, which then becomes of a dull greyish colour: here it means "we shall so hoodwink him": cp. use of λήμη. It comes from Greek, γλαύκωμα, and conforms, by reason of its termination, to the *a* declension in Latin: so *schema* (abl.) Amph. prol. 117 (where also the *ĕ* is short, Hesych. quotes: σχέμα for σχῆμα; cp. σχέσις); Priscian also quotes *syrma* (abl.) from Valerius, *diademam* from Pomponius, *dogmam* from Laberius.

149. **faciemus ut . . . ne.** "We shall bring him into such a state as not to have seen what he has actually seen": so Ep. iv. 2. 36, *exitialem hunc faciam ut fiat diem;* Pseud. iii. 2. 79 *sorbitione faciam ego hodie te mea | item ut Medea Peliam concoxit senem;* Amph. i. 1. 242 *tu me uiuos hodie numquam facies quin sim Sosia.*

150. **mox ne erretis.** There should not be a stop after *mox*, as appears from Men. prol. 47, ne mox erretis iam nunc praedico prius.

151. **hinc**, *a milite*, "*in* the soldier's house," illinc, *a uicino*, "next-door"; *hinc* and *illinc* are used, not *hic* and *illic*, on account of this idiomatic usage of *a* = *chez;* hence *undest? a* luculenta 958; and the expression *amant a lenone* Pseud. i. 2. 69.

154. **concrepuit**, Greek ψοφεῖ; these expressions are used for a noise coming from within the house and betokening the exit of

an inmate, while *pultare*, *κόπτειν*, denote the knocking of one seeking entrance. But to explain *concrepare* *ψοφεῖν* of a tap given by the outcoming person, to warn passengers that the door was about to be opened, is quite wrong, for the following reasons:—(1) such a practice would be childish and meaningless in any case; (2) in private houses the doors always opened *inwards*, not outwards; (3) the door, to which *concrepare* *ψοφεῖν* apply, did not give on the street at all, but on a passage leading to the outer door, which outer door was *always open* by day; in Amph. iv. 1. 9, Amph. expresses his surprise that *aedes occluserunt;* so *sed quid hoc occlusa ianuast interdius* Most. ii. 2. 14; so Stich. ii. 1. 36. Hence Euclio is always careful to enjoin the shutting of the door. *Fores concr.* and *θύρα ψοφεῖ* refer to the creaking made by the *fores* in opening; they were hung not on hinges but on pivots (*cardines*), which were made of wood, generally elm, and made considerable noise when moved (Marquardt Privatalt. i. 233). Hence we find in Cur. i. 3. 3 that *water* is used to prevent the *sonitum forium et crepitum cardinum;* so also in Ar. Thesm. 487, *ἐγὼ δὲ καταχέασα τοῦ στρόφεως ὕδωρ | ἐξῆλθον.* If the hinge had been iron, oil, not water, would have been requisite. The terms *ostium*, *ianua*, *fores*, seem to be used indiscriminately for both the inner and the outer doors.

ACT II.—Scene II.

156. Periplecomenus speaks from within the house, 15–165. So Hegio, Capt. ii. 2; Callicles, Trin. 39.

quemque = *quemcunque:* see 160, 460; Capt. iv. 2. 17. 18, *ad quemque icero . . . quemque offendero.* Conversely, we find *unum quidquid* for *unum quidque* As. ii. 2. 62; so Aul. ii. 2. 21, Most. iii. 2. 146, Ter. Ad. 590, *unum quidquid.*

hercle; frequent in Plautus in threats and prohibitions.

diffregeritis. He uses *suffringere* Truc. ii. 8. 8: cp. *crurifragus* Poen. iv. 2. 64.

157. **lorea,** "I will cut your hide into thongs": cp. *nos futuros ulmeos* (As. ii. 2. 96) = "beaten with elm rods": *ulmi* were the ancient analogue to the birch of modern discipline: cp. Amph. iv. 2. 9, where a slave is called *ulmorum Acheruns:* so *ulmitriba* Pers. ii. 4. 7; *ulmea pigmenta* Epid. v. 1. 20.

158. **equidem.** Bentley, when he laid down that *equidem*

up to the time of Nero is only found with the 1st person, was misled by an erroneous theory that *equidem* etymologically = *ego quidem*. But, *equidem ego* and *ego equidem* are often found together, and Priscian was certainly right in denying this etymology, and in holding that *equidem* can be used with 2nd and 3rd person (and even plural number, as in Verg. Aen. x. 29). The following are the places where *equidem* is found *against* Bentley's rule in *poetry* (for in prose the change to *quidem* is always possible):—Verg. Aen. x. 29; Prop. ii. 31. 5; Pers. v. 45; Luc. viii. 824; and in Plautus (omitting many passages where the mss give *equidem*, but the metre allows *quidem*) we have the following, where the metre rejects *quidem*:—Aul. ii. 1. 19; Epid. iv. 2. 26; Men. iii. 3. 27; Pers. iv. 4. 84; with *atque* the mss always give *equidem*, whatever the number or person. The fact is, that *equidem* is a strengthened form of *quidem*, as *ehem* of *hem*, *eheu* of *heu*, *enim* of *nam*.

arbitri, "witnesses": cp. *locus effusi late maris arbiter* Hor. Ep. i. 11. 26; so *arbitrari*, "to witness," in Aul. iv. 1. 21; Capt. ii. 1. 28: cp. *While over-head the Moon sits arbitress* Milton, *Paradise Lost*, i. 785.

159. **impluuium.** The aperture in the roof through which the smoke passed out; the rain which was admitted thereby fell into the *compluuium*.

nunc adeo. *Adeo* here *strengthens* the *nunc*, "now, what's more"; so *atque adeo* 164; and *neque adeo* Capt. ii. 2. 98. In later Latin *adeo* has merely a *corrective* force, as in *ego princeps atque adeo secundus* Cic. Att. 1. 17. 9; *quod ad te antea atque adeo prius scripsi* Att. xv. 13. 3, where the words mean "or rather," not "and what's more."

162. **quod ille dicat**: cp. *quod quispiam ignem quaerta* Aul. i. 2. 13; and As. iv. 1. 12–51; the difference between *quod* with subjunctive and *quod* with indicative may be perceived by comparing these passages with Mil. 504, 506, 508, 510, 1114.

gallinam. The habit of keeping fighting cocks is at least as old as Pindar and Aeschylus: we find ἐνδομάχας ἀλέκτωρ Ol. xii. 20: and ἐνοικίου δ' ὄρνιθος οὐ λέγω μάχην Eum. 866. Aelian, Hist. ii. 28, says that after the Persian Wars the Athenians established a law that there should be a public cock-fight on one day every year in the Theatre, Themistocles having been impressed by the cock's love of victory, and supposing that it would afford an instructive example to his fellow-countrymen.

163. **mulcassitis** = *mulcaueritis*. This form is common in Plautus. For *male*, see on 128. *Male* with a verb intensifies; with an adjective often negates, as *male sobrius* = *ebrius*.

164. **atque . . . aleariae**, "Aye, more—don't let there be an ankle-bone among them at supper: then they can't elude the Gambling Act." The Roman dice were *tali*, ἀστράγαλοι, "ankle-bones." They bore numbers on four sides, the two ends being left blank; the numbers were 1, 3, 4, 6; the lowest throw was four aces; the highest was either when the four sixes turned up, or (according to a different way of playing the game) when the numbers were all different. The Latin names were *unio*, *ternio*, *quaternio*, *senio*. The best throw was called *Venus*, *basilicus* (because the king of the feast was appointed by it); the worst throw was *uolturii*, *canes*: see *iacit uolturios quatuor* Cur. ii. 3. 78; me quoque per talos *Venerem* quaerente secundam | semper damnosi subsiluere *canes* Prop. iv. 8, 45. *Fraudem*, which in later Latin means "treachery," in Plautus means *harm*, a *colloquial* usage which we also find in Cic. Att. vii. 26. 2: *id mihi fraudem tulit;* elsewhere only in the phrase *s. f.* (= *sine fraude*) *esto* in laws, and *fraudi esse*. The phrase *facio fraudem* is also found = "I elude," as here, in Cic. Att. iv. 12: *facio fraudem Scto.*

167. **ita . . . iussit**, "so strict were his orders to."

168. **illis ceteris**; probably dative, as *quid tu mihi facies* Cas. 1. 29; but often ablative is thus used, e. g. 973; so with *fuat* 299; we have *quid mihi futurumst* Men. iv. 2. 100; and *quid me futurumst* Truc. ii. 4. 63. For *illis ceteris*, see on 122.

169. **estne** = *nonne est;* the particle *nonne* is post-Plautine. *Satin* also is often used for *nonne*.

172. **tumultuas** = *tumultuaris*. Such a treatment of deponent verbs is a very characteristic feature of early Latin. Hence, in Cic. Att. iv. 16. 6, *sortita* = *sorte ducta* is quite right if the word be regarded as forming a part of the Sctum, and therefore belonging to archaic language. A very long list of such verbs might be constructed from the early dramatists. The following are found in Plautus alone:—adgredio, adsentio, amplecto, amplexo, arbitro, aucupo, auspico (exauspico), comminisco, congraeco, contemplo, crimino, cuncto, fabrico (perfabrico), fabulo, fluctuo, frustro, horto, indipisco, insecto, intermino, lucto (delucto), ludifico, lucro, mereo, mŏro, minito,

morigero, munero, nicto, nutrico, opino, pacisco, partio, philosopho, perscruto, pollicitare, potio, proficisco, sciscito, sortio, suspico, tuto, uago, uenero. On the other hand, we have in a few cases, as deponent, verbs afterwards not deponent:—*caletur* Capt. i. 1. 12; *copulantur* Aul. i. 2. 38; *mendicarier* Capt. prol. 13; *obsonari* Aul. ii. 4. 16; *praesagitur* Bacch. iv. 4. 28. *Palpari*, *extricari*, and even *cluear*, have ms authority, but are universally rejected. Many of the above forms are repudiated by most edd. Indeed very few are accepted by all; but all have ms authority.

occisi, "we are lost": cp. *occisa est haec res* Capt. iii. 4. 7; *occisissumus* Cas. iii. 5. 52.

174. **uostrum** = *uostrorum*; so *meum*, *tuom*, *suom*, *nostrum* = *meorum* &c.; and conversely, *uostrorum* = *uostrum* Most. i. 3. 123; Amph. prol. 4; so *uostrarum* Stich. i. 2. 84; Ter. Hec. 240; *nostrorum* Amph. iv. 3. 6; Poen. iv. 2. 39; *nostrarum* Truc. ii. 1. 40; Ter. Eun. 678. "*Vostrorum* multifariam scriptum est pro *uestrum*" Gell. xx. 6. 12.

176. **osculantis**; construction, (1) absolute; (2) *osculari aliquem*; (3) *osculari cum aliquo*; (4) *osculari inter se*.

177. **repente . . . subito.** We find in Plautus *propere ocius*, *propere cito*, *propere celeriter*, *propere strenue*, *continuo protinam*, *una simul*, *exinde ilico*, and even *subito propere celere* (Cur. iii. 3. 4).

180. **nihili**, "worthless": see 285; cp. *nihili cana culex* Cas. ii. 3. 25; *nihili decrepitum meum uirum* Cas. iii. 2. 29; *unde is, nihili* Cas. ii. 3. 31, which last strongly confirms the conjecture of Studemund, *tace, nili* for *tace, noli*, on Cur. i. 2. 41; however, perhaps *tace, nolo* is better, as Phaedromus had said a few verses before *tace, nolo* huic male dici. The ape was a type of contemptibleness in Latin literature: cp. 504, and *clurinum pecus* (*clura* = πίθηκος) Truc. ii. 2. 14.

182. **quantum possit.** *Quantum* = *quam celerrume*; *possit* is impersonal.

se, for *eam*, as in 188: the personal and possessive reflexive pronoun belongs not only to the grammatical subject, but to the objective or logical subject, not only in Plautus, but also in Cicero, Cæsar, and Livy (Draeger, Hist. Synt. i. 67).

184. **contubernalis**, "admitted to the Companionship of the Cross": cp. *te dedam discipulam cruci*, "apprentice to," Aul. i.

i. 20. The slaves in Latin Comedy jest on their punishments, just as in modern *argot*, "to dance upon nothing" = "to be hanged"; *étarnuer dans le sac* = "to be guillotined."

185. **nisi** depends on an ellipse: "I have given the order [and so I will go], unless you have any further commands." Per. could not, however, have "given the order," for he has not left the scene: hence *nuntiabo* in 196. This scene is carelessly written; it is very unnatural that Per. and Pal. should waste so much time in talk at such a critical moment.

186. **profĕcto** is found in four places in Plautus, where there is no reason to suspect the text of corruptness—(1) here; (2) 280; (3) Pseud. i. 2. 67; (4) Poen. iv. 2. 85. *Profēcto* is found *passim*. Hence Ribbeck substitutes *porro* in these four places, and Fl. ingeniously suggests *corgo*, which is explained by the word *profecto* in Paul. Fest. 37. The shortening of the penult may, however, be accounted for by the fact that the word was so very much in use; and, probably, if *all* the passages where it occurs were examined, it would be found that it should much oftener be regarded as short.

187. **earumque**, taken out of *muliebri*: cp. 753, and *non matronarum officiumst sed meretricium* Cas. iii. 3. 22.

abstineat, sc. (ut ne) *abstineat*: cp. *abst. inuidere* Cur. i. 3. 24; so Suet. Tib. 23. *Abstinere* takes (1) accusative, as *abstinere manum*, *amorem* 1309; (2) ablative, as *abstinere censione* Aul. iv. 1. 15; (3) *abstinere aliquem aliqua re* below, 644; Amph. iii. 2. 45; (4) it is followed by the infinitive, as here.

188. **ut . . . uincat.** "By outfacing him from having seen the woman he saw." So *quem ad modum? ut mihi des* Pers. i. 1. 36; *haud decorum . . . facis . . . ut inuideas* Aul. ii. 2. 43: cp. *tu me alienabis numquam quin noster siem* Amph. i. 1. 242. *Eat* and *habeat* also depend on *ut*, and must be rendered "by denying, by having."

190. **os**, "impudence."

linguam, "glibness."

malitiam, "shrewdness." *Malus* = "shrewd" in Plautus: see below, 193, 356, 880, 1141.

191. **confirmitatem.** ἅπαξ εἰρημένον = "obstinacy."

192. **qui**, sc. *eum qui.*

arguat: "let her in turn outface him who attacks her." The verb *arguo* usually means to "accuse, convict," Amph. iii. 2. 2, 4; participle *argutus* and adjective *argutus* ("shrewd") are played upon in *Ecquid argutust? Malorum facinorum saepissume*, Pseud. i. 56, which one might render, "A tried fellow? Aye, often for his life." *Argutus* generally means "glib" in Plautus: see Truc. ii. 6. 12, 13, 14.

193. **holitori numquam supplicat.** The inventor of a plot or plan is often compared by Plautus to a cook or seasoner of viands: see 209, and *ibo intro ut id quod alius condiuit cocus... condiam* Cas. ii. 8. 75. A woman who is *mala*, "shrewd" (which has two senses in Shakspeare, like *mala* in Plautus), has no need to go begging to the dealer in the materials wherewith to "brew mischief"; she has a plentiful supply of them about her (*domi*). The materials of the *cocus* would be *holera*, from the *holitor;* the woman's are *doli* &c.

194. **domi**: cp. *hanc ego de me coniecturam domi facio, ne quaeram foris* Cist. ii. 1. 2; *coniecturam domi facio magis quam ex auditis* Cas. ii. 3. 8; also *domo*, as *id nunc experior domo atque ipsa de me scio* Amph. ii. 2. 5. So Cicero, *domi est* Att. x. 14; *domo petes* Fam. vii. 25. [So in Cat. xxxi. 13. 14, I think we should read *Gaudete, uosque ludiae lacus undae | ridete quidquid est domi cachinnorum*, "rejoice, ye waves of the lake, and smile all the smiles ye have" (literally, "have about you, keep a stock of"). In lxiv. 274 *cachinnus* = "the ripple of a wave." Perhaps Scaliger's *ludiae* might be defended by comparing (pessuli) *fite causa mea ludii barbari* Cur. i. 2. 62. Or, perhaps (*Lydiae* being retained) *lacus* was possibly feminine (and then we could read *lacus* for *palūs* in Hor. A. P. 65); in that case *lacus* would stand in agreement with *Lydiae* in the genetive.]

199. **contra**, an adverb, "in retaliation": see on 101.

201. **illuc** = *illud*, neuter from *illic* = *ille.*

202. **fronte**: see on 18.

curans cogitans: see on 137.

203. **pultat**, "knocks at the door of his breast."

cor, "intelligence': see 336, 783, and *cordate* 1088. So

Ennius has *egregie cordatus homo catus Aeliu' Sextus;* Ennius was said to have *tria corda* because he understood three languages, Latin, Greek, and Oscan.

204. **auortit**: cp. 1074; = *auortit se*, as Verg. Aen. i. 104, *prora auertit;* and *auertens* ib. 401. So *uortat* in the common phrase *quae res bene uortat.* Bx takes *auortit* as the perfect of the deponent *auorti;* but it is much better to regard it as used intransitively for *auortit se*, especially as the present is used throughout, except in *concrepuit*, which stands alone as indicating a *momentary* act. For *adstiti* is always used as a present in Plautus. It is the perfect of *adsisto*, and means "I stand, ἕστηκα." A good instance is Men. v. 2. 112, iam *adstiti* in currum, iam lora *teneo:* see also below, 1254. *Adstiti* never means "I stood" in Plautus, though it does in Ter. Ph. 867, *placide ire perrexi, accessi, adstiti.* With *auortit* = *auortit se*, cp. *leniunt* 583; *resoluas* (sc. *te*) Amph. ii. 2. 73; *insinuat* (sc. *se*) Cist. i. 1. 93; *rugat* (sc. *se*) Cas. ii. 3. 32.

205. **feruit**; *feruĕre* is always 3rd conjugation in Plautus: cp. for the sense, *quem . . . faciam feruentem flagris* Amph. iv. 2. 10.

208. **eccere**, "there now"; originally *ecce rem*, the *m* dropped as in *postmodo, propemodo. Postmodum* is found in Pseud. i. 342.

209. **incoctum . . . coctum**: see 193.

212. **os columnatum.** The attitude of Palaestrio, who supports his head on his hand and arm, as if on a column, reminds Plautus of his brother-poet Naevius, imprisoned for his lampoons on the aristocracy. The imprisonment of Naevius is placed about 210–207 B. C.; so that we have the date of the *Miles* very nearly, if we supposed it to have been produced *during* the imprisonment: in any case it must have been *after* the imprisonment began; but the reference put into the mouth of Periplecomenus may, of course, be to a bygone event. A posterior limit has been sought in the allusion in verse 1016 to the *Bacchae*, whose exposure took place about 186 B. C. But there is no reason why such an allusion as that in verse 1016 should not be made after the criminal practices of the *Bacchae* had been made the subject of prosecution, as well as before.

indaudiui. *Indaudiui* means "to overhear by chance, to catch a part of (a discourse)." So *imbutus litteris* = "with a

tincture of learning," and *imbuere* always refers to the *informal* teaching of nature as contrasted with the *formal* teaching of art. So also *informata* = "in outline, in its first rude shape": cp. for the form *indipiscor*, *indugredi*, *iuduperator*.

barbaro = *Romano*. Plautus uses *barbarus* in the meaning it would have in the mouth of his Greek originals, i. e. "not Greek-speaking": cp. *Maccius uortit barbare* As. 11; *barbarica lege* Capt. iii. 1. 32; *barbaricae urbes* iv. 2. 104; so *in Barbaria* = *in Italia* Poen. iii. 2. 21, where a curious custom is alluded to, namely, that lupines passed for gold on the stage: "it is gold," says Collybiscus, "stage gold; the sort of gold on which Italian beeves grow fat when it is soaked in water; but for the present it must enact the part of a Philip." Cic. Orat. 160 has *barbaris casibus*. Plautus uses *barbarus* in a distinctly depreciatory sense = *rudis*, *indoctus* in Bacch. i. 2. 13; and yet, in the next verse but one, he uses it as a synonym for *Romano*.

213. **bini custodes**, i. e. the chains on his hands and feet.

totis = *omnibus*.

214. **adstitit**: last syllable long, as often in Plautus. For the Plautine use of this word, see on 204.

euscheme. These adjectives come from Greek (εὐσχήμως, δουλικῶς &c.), but are inflected as if they were Latin adverbs: cp. *compsissume* = κομψότατα 941; *basilice* = βασιλικῶς Poen. iii. 1. 74; *ineuscheme* (according to mss) Trin. iii. 1. 24: other instances of Greek words with Latin inflections are—*musice*, *more*, *prothyme*, *graphice*, *pancratice*, *athletice*, *pugilice*; and the substantives, *prothymias* Stich. ii. 2. 11; *eccheumatis* Poen. iii. 3. 88; and *morium* 883, below.

215. **age . . . agis**. A common form of exhortation to haste: cp. *bibe si bibis* Stich. v. 4. 51; *fac si facis* Most. i. 47. 1; *quin datis si quid datis*, Cas. iv. 1. 7.

216. **uarius uirgis**: cp. *cras Phoenicium phoenicio corio inuises pergulam* Pseud. i. 2. 97.

217. **tibi ego dico**, the usual form for bespeaking attention, like our "I say." Cic. uses *narro tibi* in the same way. *Feriatus* means "idle," as in verse 7, above.

218. **hoc**, "the sky," δεικτικῶς; cp. *hoc . . . luce lucebit* Cur. i. 3. 26.

audio, often in Plautus an expression of impatience when one wishes not to be addressed: see 798, Capt. ii. 1. 47; Cur. v. 2. 12; Ter. Phorm. i. 3. 8.

220. **decet**: sc. *agi*, cp. *at modice decet* (gestire) 1214.

221. **aliqua**: sc. *uia.*

saltu. This correction of *autu* (*auttu*) of the mss was made independently by A. Kiessling, in the *Rhein. Mus.*, and A. Palmer, in *Hermathena.* It is generally accepted as quite certain, carrying out, as it does, the *military* metaphors in which the passage abounds, and involving a very slight change. The meaning is "lead round your army by a pass"; *saltus* is used in this meaning in Cur. i. 1. 56; Men. v. 6. 21 (where it means a pass leading *out* of a danger). See crit. note.

circumduce, *ducere*, *dicere*, *facere*, and their compounds, often take *e* in imper., but *ferre* never.

222. **perduellis**, always trisyllable in Plautus; *duellum* is always dissyllable.

223. **†conmeatum†**, certainly corrupt, especially as *conmeatum* occurs in next verse: see crit. note.

225. **hanc rem age** = *hoc age*, "Attention"!

res subitariast, "sharp's the word"; *subitumst* and *res subitast* are common in Plautus; here *subitaria* is used as having a military sound, and recalling *milites subitarii.*

226. **conminisce**: see on 172.

cedodum: *dum* found generally after imperatives, but often, also, after adverbs of time (*dudum*, *interdum*, *nondum*, *primumdum*, *uixdum*) is, according to Corssen, the accusative of *dius*, an old form of *dies* (cp. *noctu diuque*, *interdius*, *diur-nus*, where *r* takes the place of *s*), and means "a while."

calidum, "struck off at a white heat, not allowed to grow cool": cp. *calidis minis* = "raised in a hurry" Ep. i. 2. 39; *calide . . . age* ii. 2. 99; *calidum mendacium* Most. iii. 1. 136. The use is explained in Poen. iv. 2. 92, *nihil est nisi dum calet hoc agitur.*

229. **confidentiast** = *confido*; so *spes est*, *lubido est* = *spero, lubet.*

recipere . . . dicis: sc. *dicis te recepturum esse ad te*, "That you will take this on yourself, undertake it." Verbs of *promising, hoping*, &c., are often followed by *present infinitive*, not *future infinitive* in Plautus, e. g. *promisi dare, minatur sese abire, adiurat se monstrare, me inferre Veneri uoui*. This usage is also found in Terence, and is one of the *colloquialisms* which Cicero in his Letters has borrowed from the stage, or rather from the conversation of every-day life, which is reproduced on the stage.

230, 231: see crit. note.

231. **impetrare** = sc. *te impetraturum esse.*

232. **auden** = *uin* = "won't you?" *sodes* (*si audes*) = *sis*; *non audes mihi subuenire* As. ii. 4. 70 = "won't you help me?" The verb is, no doubt, connected with *auidus.*

quod, sc. *eo quod*; for *participare* is followed by *abl.*; see *part. sermone* 262. On the ellipse of the antecedent, see 356, where the passage was long misunderstood through the overlooking of this usage.

233. **regionem**: cp. 886, "bring you into the direction of my plots," i.e. "give you some sort of knowledge *how the land lies* in my machinations."

234. **iuxta mecum**, "as well as I," also in Sall. Cat. 58; *iuxta* like *contra* is always an adverb in Plautus, and is always found with *cum*: we find *pariter, aeque mecum* in the same sense (in one place, *iuxta tecum aeque* Pers. iv. 3. 83) with verbs, *scire, nescire, tenere, curare.*

salua . . . indidem. Metaphor from a *deposit*, which is more fully expressed in Trin. i. 2. 108, *mihi quod credideris sumes ubi posiueris.*

235. **erus . . . suo.** "My master is as thick-skinned as an elephant."

236. **lapis**: cp. *saxum*, 1024.

ego mi istuc scio. By inserting *mi*, of which there are clear traces in the mss, I have avoided the expedient (usually adopted) of writing *sapientiai* for *sapientiae*, which I object to here, not on account of the genetive form *-ai*, which is common (see on 84), but because the line is very unrhythmical as it is given by Bx. For the phrase, *ego mi istuc scio* cp. 282, 331; *mi equidem*

esurio, non tibi Capt. iv. 2. 86. For *egō*, cp. Amph. i. 1. 44; so *modo* sometimes has the last syllable long, and *immo* always. There are many places (e. g. Capt. v. 4. 24; Cist. iv. 2. 80; Pseud. i. 3. 37; Epid. iii. 4. 17) where *ego* should be held to have the last long, though Müller and others would in these cases alter the text.

238. **ut . . . dicam**, "by saying": see on 188.

239. **aduenisse** followed by dative is not same as *adu. ad aliquem*. Here *Phil.* is the *dat. commodi;* tr. "Phil. has her twin-sister on a visit."

240. **lacte**, old form of *lac* which is not found in Plautus.

lactist = *lactis est*, as *rest* = *res est*, &c. In two places (Men. v. 9. 30, Amph. ii. 1. 54) the mss give *lacti*, but in both cases *lactis* is read by R., who maintains that *similis*, *consimilis*, *dissimilis*, never take a dative in the comic poets. There is a parallel Greek proverb quoted by Cic. Att. iv. 8*b*. 2, *σύκῳ μὰ τὴν Δήμητρα σῦκον οὐδὲ ἓν | οὕτως ὅμοιον γέγονεν.*

242. **ut . . . arguam**, "by proving," as *ut dicam*, 238.

illic: see on 122.

concriminatus sit. *Sīt* has its original quantity; *concriminatus* is ἅπ. εἰρ. Plautus affects strange words compounded with *con*, as *condignus*, 505; *confuturum*, 941; *concastigare* Trin. i. 1. 3; *consuadet* ii. 4. 126; *confulgeo* Amph. v. 1. 15; *condecet* Truc. ii. 1. 16.

243. **cum alieno oscularier**: cp. *amplexari cum* in 245; and *conqueritur mecum*, 125; *expostulare tecum* 525; we find in Plautus, *orare, postulare, cum aliquo* often; and *mentionem facere cum aliquo* Cist. i. 2. 15; Aul. iv. 7. 3; so *perdere* (and *seruare*) *fidem, cauere, pignus dare, mutuom facere, experiri, captare, iudicem* (*arbitrum*) *capere, cum aliquo.*

248. **doctum**, "clever," as often in Plautus.

250. **quid agimus**, a more emphatic way of speaking than *quid agamus;* so *quid ago:* see 449 and note. This too is among the colloquialisms of Cicero's Letters: see Att. xvi. 7. 4, *nunc quid respondemus.*

trecentae. The number more commonly used in Latin to express an indefinite number = *μυρίοι*, "a thousand," is *sescenti*, which we have in an exactly similar passage to this Trin. iii. 3. 62; we have also *ducenti* in this sense, and even *quingenti*

(Aul. iii. 6. 17, Cur. iv. 4. 31). "A couple of days" is *duos aliquos dies*; "some three weeks," *uiginti aliquos dies.* Where we should say "only a week or so" the Latin has *unos sex dies* (see Trin. i. 2. 129; Cist. ii. 1. 22); and when we should say "about a fortnight," Latin has *quindecim dies* (Trin. ii. 4. 1); so in Fr. *quinze jours.*

252. **operae non est**: see 318, "she is not at leisure for it," literally, "it is not a thing (a case) of work," = "it is not a thing about which she feels bound to trouble herself." *Operae* is the *genetivus generis.* This phrase is quite different from *operae* (*pretium*) *est.* The phrase *opera mihi est* is also found as the opposite of *opera non est* here, and means, "I have leisure" (i. e. the matter is a work to me, a thing which claims my attention): cp. *si operast auribus* Merc. prol. 14; *dicam si uideam tibi esse operam aut otium*, where *operam* comes to mean very much the same as *otium*: cp. *operae mi ubi erit ad te uenero* Truc. iv. 4. 30. Slightly different is *propter quam operast mihi*, "for whom I am exerting myself," 1086.

non potest, "it is impossible," impersonal, as often in Plautus. We have also *non potis est* in same sense. So *non potest quin*, 603, 693.

253. **prima uia**, "at the first go off"; literally "at the beginning of the whole business": cp. *a meo primo nomine* Trin. iv. 2. 35, and *prima uespera, prima fabula;* so *primum digitum*, "finger-tip" Cat. ii. 3 (cp. *digitulis primoribus* Bacch. iv. 4. 24); *prima lingua*, "tip of tongue" Plin. H. N. xi. 172.

255. **istist** = *istic est* as *illi* = *illic.*

256. **dice, monstra, praecipe.** The words occur again together, Capt. ii. 2. 109.

258. **docte perdoctam**: cp. *parce parcus, inpudenter inpudens, misere miser, scite scitus, fidele fidelis.* For *dabo*, see on Arg. i. 11.

259. **numquid aliud**, elliptical, see 575; so, also, *numquid me aliud* Ter. Eun. ii. 3. 72; the most usual form of the phrase is *numquid uis;* this was a polite form of leave-taking. Donatus on Ter. Eun. ii. 3. 49 says, *abituri ne id dure facerent* numquid uis *dicebant iis quibuscum constitissent.* The phrase *quid nunc uis* on the contrary was distinctly rude, as we may gather from Amph. iv. 2. 5, *Quid nunc uis?* to which the reply is, *sceleste, at etiam quid uelim id tu me rogas.*

ut abeas, depends on *uis*, understood in *numquid aliud.*

260. **hominem**: sc. *conseruom*, explained further by the words *qui fuerit conseruos.*

inuestigando, ablative of gerund.

huic: sc. Periplecomeno.

dissimulabiliter, "covertly, secretly" ἅπ. εἰρ. formed like *perplexabiliter* Stich. i. 2. 28; *pollucibiliter* Most. i. 1. 23; *cruciabiliter* Pseud. iv. 1. 40. Plautus affects adverbs in *-ter*; we have *amiciter*, *ampliter*, *auariter*, *blanditer*, *firmiter*, *largiter*, *munditer*, *saeuiter*, beside the classical *amice*, &c. *Dissimulabiliter* is not given in Lewis and Short.

263. **se uidisse.** Explanatory of *sermone.*

265. **noui . . . scio.** "I know their way (their motto is): *I can't keep a secret that I have all to myself.*"

266. **uineam pluteosque.** For the military metaphor, cp. 219–226.

268. **quasi canis uenaticus.** Metaphors from the chase are frequent in Pl. We have three others in this play, 608, 990, 1029.

270. **sed.** Sometimes *atque* is thus used, as in *atque aperiuntur aedes* Amph. iii. 2. 74; so *atque eccam uideo*, *atque ipse egreditur.*

271. **Philocomasio.** For the *dative* instead of *genitive*, see on 1.

ACT II.—Scene III.

273. **certo . . . scio.** According to Klotz (Cic. Sen. i. 2) *certo scio* = *certum est quod scio*, "my knowledge is accurate"; *certe scio* = *certum est me scire*, "I am certainly convinced." *Certo* is found only in Comic Poets and Cic. (chiefly in his Epp.); *certe* is found in all periods and in all kinds of composition.

proxumae uiciniae. This is not a partitive *gen.* depending on *hic*, but a locative case, as *militiae*, *Athenis*, *Carthagine*, *Romae*, *Corinthi*. We have the phrase without *hic* in Bacch. ii. 2. 27. We very often have *hic in proxumo*, *huc in proxumum*: cp. *hinc a uicino sene* 154.

malam rem = *malum* 433. This conjecture of Bentley for *alienum* is now actually found in A. This is the only place in this play where Bentley has hit on a true reading, not arrived at by others independently, whether before or after his time; he has made some 220 conjectures on the *Miles*. The words *sibi malam rem quaerere* occur Cas. ii. 3. 48.

275. **hic . . . hunc**; so *hanc . . . hac* 1007.

277. **uolup**, an adverb, nearly always with *est*, like *bene est*, *aegre est;* but used twice with *facere* and once with *uictitare*. It cannot be spelt *uolupe*, as it sometimes stands at the end of a verse: cp. *facul* for *facile*.

quid iam: see 322.

279. **maxumum in malum**: see 531, 861; *cruciatumque* further defines the *malum* "punishment." We find *maxumum malum* below, 547; Cas. iv. 4. 6, Rud. iii. 4. 70.

insuliamus = *insiliamus*, "plunge into," an exaggerated expression for *incurramus:* cp. *crucisalus* Bacch. ii. 3. 128.

282. **scias**, one syllable, as *sciat* in As. iv. 1. 48. For *tibi*, see on 236.

283. **faciam quin**: see on 149, and Amph. i. 1. 242 there quoted. This is a kind of confusion between *non faciam quin dicam* and *non potest quin scias* = "I won't have you not to know it."

enim, emphatic = "surely, I tell you"; it often stands first in a sentence in Plautus. See on 1289.

286. **te istuc aequomst**. He was about to retort on Sc. with "it is you the gods should confound," but he changes his mind, and says—"it is you that should go on with your story, as you have begun it." So in Capt. iv. 2. 88 Ergasilus is about to retort the curse of Hegio, but checks himself and gives the sentence another turn; so Epid. i. 1. 21 *Di te perdant. Te uolo—percontari:* cp. also Pseud. i. 1. 35, *at te di deaeque quantumst—seruassint quidem.*

287. **forte fortuna**. This is perhaps an example of the usage commented on above, 258.

288. **altero**. This should properly mean one of two others beside herself; but it is used as here, Rud. prol. 74; Cist. iv.

= the other man

2. 30. Propertius often uses *alter* of a rival, referring, of course, to himself as the first.

289. **Sceledre scelus.** A *paronomasia:* see 330, 494. So *faciet Crucisalum me ex Chrysalo* Bacch. ii. 3. 128; *Lyde, ludo* i. 2. 21; *non Charinus mi hic quidem sed Copia*, with a play on *carere*, Pseud. ii. 4. 46; while in the same scene (verse 22) there is a play on *Charinus* and *χάριν*. Also *damnum in Epidamno* Men. ii. 1. 42; *Phoenicium phoenicio corio* Pseud. i. 2. 97; *Sosiam . . . socium* Amph. i. 1. 227; and so *Lucrio . . . excruciabere* 842, below, if the old reading *Lucrio* be retained; but see note on that verse.

290. **profecto**: see on 186.

tutine = *tutene;* short *e* final, when in comp. with a consonant, becomes *i*, as *undique, indidem, isticine, quippini, antidhac, antidit, antistare;* so Bx writes *facilin* for *facilene, seruirin* for *seruirene, usquin* for *usquene.*

291. **abi**, here a word of dissent or reproach: so 324 = "get out": very often, however, it has quite the opposite meaning, *laudo patrissas, abi* "that will do: you are a chip of the old block" Ter. Ad. 564. In both cases *abi* means "you may go now," "you have satisfied me" (whether the conclusion arrived at be for or against the person addressed). In the same way, *scin quomodo, scin quam* generally means (1) "you have no idea to what an extent what I have told you is true"; as in Bacch. iv. 2. 12, *at scin quam iracundus siem;* Amph. ii. 2. 39, *bono animo es. Scin quam bono animo sim*, "keep a good heart. You've no idea what a good heart I'll keep"; but (2) sometimes also the phrase is merely a threat, "I'll tell you what," as in Rud. iii. 5. 18; Aul. i. 1. 8–10; and *scin quomodo* at end of play. (3). We find, also, *scin quam cinaedus sim*, "I'll show you what I am whom you call *cinaedus*" Poen. v. 5. 40; Sa. *posterius istuc tamen potest.* To. *Scin quam potest*, "It can be put off. Can it? I'll let you know whether it can or not," Pers. i. 3. 59. From this passage, as well as Bacch. iv. 2. 12, it may be seen that this phrase may be followed either by *indicative* or *subjunctive.*

293. **tollas**, "Lord love you, don't be in a hurry to *father* that report." Literally, "if the gods were well disposed to you, you would not rashly" &c. *Tollere* is best explained by *quod erit natum tollito* Amph. i. 3. 3. Sc. is advised not to *take on himself the responsibility* of the report. Bx holds that *tollere* =

ferre (cp. manum si *protollat* pariter *proferto* manum Pseud. iii. 2. 71), and explains *tollas* here = *feras*, comparing Pers. iii. 1. 23, nam inimici famam non ita ut natast *ferunt*.

294. **tuis . . . creas**: cp. *quis mihi subueniet tergo aut capiti aut cruribus* Cas. ii. 5. 29; the danger to the legs may be explained by 156–165, above, or else perhaps it refers only to *fetters*, as in Capt. iii. 4. 118; *capiti* = "one's very life": see Aul. iv. 7. 20, de *capite* meo sunt comitia.

296. **stultiloquium.** We also find in Plautus *stultiloquentia*, and *stultiloquos* = *morologus* (which also occurs). Plautus is fond of compound with *-loquos*, e. g. *uaniloquos*, *uaniloquentia*, *multiloquos*, *multiloquium*, *largiloquam* (318).

297. **primumdum**: see on 226.

hoc, ablative, "for this reason": cp. Aul. ii. 2. 58: Amph. i. 1. 98, hoc adeo *hoc* commemini magis quia illo die inpransus fui.

299. **fuat me**: see on 168.

301. **eho**, only with imperatives and questions: in the latter case it is always combined with *an*, and expresses astonishment.

302. **postulo** = ἀξιῶ, generally in phrase *ne postules* = "don't think it, don't expect it."

303. **eadem**: sc. *opera*, "at the same time, as part of the same business, while I am about it": cp. *eadem biberis; eadem dedero tibi ubi biberis sauium* Bacch. i. 1. 15. The phrase *una opera* has a different meaning: *una edepol opera in furnum calidum condito*, "you might as well," &c. Cas. ii. 5. 1; *qua opera credam tibi una opera adligem* Pseud. i. 3. 100; *iubeas una opera me piscari in aere* As. i. 1. 85; *una opera ebur atramento candefacere postules* Most. i. 3. 102. In one passage, *haec una opera* circumit per familias, Truc. ii. 4. 56, *una opera* appears to be = *eadem opera;* but *eadem opera* is never used in the sense "you might as well," which *una opera* bears in the places above quoted.

304. **quam mox**, "how soon"; also used in direct questions.

horsum, *ho-uorsum* (*ho* = *hoc* = *huc*), "hitherward." The stem is *ho*.

iuuenix, old form of *iunix:* cp. *iuuenca*, δάμαλις, μόσχος.

a pabulo: cp. *Hamlet*, iii. 4. 66,

> "Could you on this fair mountain leave to feed,
> And batten on this moor?"

306. **tamen.** For *tamen*, standing in the clause to which it does not in sense belong, cp. Lucr. v. 1088 (coguntur) *muta tamen quom sint uarias emittere uoces.* So ὅμως often.

309. **Tune**: this is the "non-interrogative enclitic *-ne*": see on 439.

311. **quidquid est**, "come or go what will": cp. *quidquid est errabo potius quam perductet quispiam* Most. iii. 2. 160; again in this sense at Cur. v. 3. 16; *quidquid futurumst* Truc. ii. 1. 42; *quidquid est* occurs very often as the object of the verb, and is always a cretic.

mussabo, "I shall be mum": cp. Aul. ii. 1. 12; *mussabo* = "to mutter" Merc. prol. 49; so *mussito* = (1) "to whisper, mutter to oneself," as in 714; (2) "to be silent about a thing," *egone haec mussitem* Truc. ii. 2. 57.

312. **uenditat**, "prostitutes herself," as *qui ipsi sese uenditant* Cur. iv. 1. 21.

315. **exfodiri**, archaic for *effodi:* see on 71.

316. **quid "nusquam,"** "why *nowhere?*" See Cas. iii. 1. 1–5, where this figure is very copiously exemplified.

empsim = *emerim.* According to Corssen the original form was *emisim*, whence emerged two formations—(1) *empsim*, through the dropping of the vowel in the middle of the word; (2) *emerim*, through the very common substitution of *r* for *s* between two vowels.

321. **mirumst . . . tritico.** "It is a wonder that you live on darnel when wheat is so cheap." Darnel was bad for the eyes (Ov. Fast. i. 691). Sc. means "you must have been living on darnel, or your eyes would not serve you so badly."

tam uili tritico, an abl. of attendant circumstances. Bx well compares *rebus uilioribus multo* Ter. Phorm. 79; but *totidem litteris* Trin. ii. 2. 65, which also he cites as similar, is, I think, quite a different construction; *pol pudere quam pigere praestat totidem litteris*, means (I think) "*pudere* is better than *pigere* by as many letters as the words consist of," that is, "every letter of *pudere* is better than *pigere.*" This is more forcible than to render "though the

words have the same number of letters," making *litteris* an abl. of attendant circumstances, as Bx does. According to my view, *litteris* is the *Ablativus mensurae*, as it is called by Draeger (Historische Syntax, ii. p. 562); it is the same abl. as we have in *multis partibus maior* Cic. N. D. ii. 36). For the phrase, cp. *meis orationibus omnibus litteris*, " in my speeches, every letter of them," Cic. Att. i. 14. 3.

322. **quid iam.** Bx is disposed, here and in other places, to take *quid* as the abl. with the old ablatival *d*; so that *quid* would = *quidum*, "how do you mean, how do you make that out?" So in 277, 469, 472, 818, 834, 1203.

324. **quid domi,** " What do you mean by *at home?*" as in 316.

325. **luto**: see on 90.

326. **capiti tuo,** a common periphrasis for *tibi*: cp. *capitulo* 584. Another common periphrasis is *aetati tuae* = *tibi*: cp. *uetustate uino edentulo aetatem irriges*, "moisten your clay with wine mellowed by age (toothless from old age)," Poen. iii. 3. 87.

327. **alia**: sc. *oratione*, "change *for* another," not the adverb *alia*, though it occurs in Rud. prol. 10.

329. **nihil est qua** = *nulla uia est qua*, on the analogy of *nihil est cur* = *nulla causa est cur*.

330. **quin,** " why there she is," in denial of the last words of Sc. In Cas. iii. 4, we find *quin* repeated a great many times, until Alc. says *numquam tibi hodie quin erit plusquam mihi*, " I promise you you won't have a *why* more than I."

331. **mihi**: see on 236.

332. **quin sit,** for *quin credam eam esse*: cp. 188.

333. **subrepsit**: see on 316.

334. **meus illic homost,** " I have him on the hip" (he is in my power); so *meus hic est, hamum uorat* Cur. iii. 61: in 615 *meus homo* has a quite different sense = "a man after my own heart." So *noster esto* is often a phrase of high commendation = "commend me to you"; but *noster est* (350) = "belongs to our household, is one of us."

336. **corde**: see on 203.

337. **isti** = *istic*: see 255.

340. **solarium**, generally "a sun-dial," here "a terrace or balcony" (so called from being exposed to the sun, or from being the place where the sun-dial stood) by which one could pass into the next house.

neque hortum, because if there were a *hortus* there would be a *posticum* (*θύρα κηπαία*). The passage is elliptical: "nor a terrace, nor a garden (nor any way to pass from one house to the other), except by the *impluuium*."

341. **quid nunc** leads up to a further question: see 531, 545.

eam facio: cp. 1256, and *nec potui tamen* | *propitiam Venerem facere re ea ut esset mihi* Poen. ii. 5; so *haec me ut confidam faciunt* Cic. Q. Fr. ii. 14 (15 *b*). In the quotation from Poen. ii. 5 *re ea* is inserted on my own conjecture: it would have fallen out after the last syllable of *facere.*

344. **pede . . . sistam**, "I shall place her standing before you"; on the analogy of *pede stare*, *capite sistere* (Cur. ii. 3. 8).

347. **nec rogo utendos foris**, "I have not to go a-borrowing for a pair of eyes": cp. *habeo opinor familiarem tergum ne quaeram foris* As. ii. 2. 53, where *familiarem* = *conseruom*, and we must not suppose Pl. to have made *tergum* masc.

348. **eae** = *ei, Philocomasio*; *proxumus* = "her right-hand man."

350. **noster est**: see 334.

351. **quoiiquam**, trisyllable, so *quoii*, *aliquoii.*

352. **quod ago . . . agere**: see on 215.

ACT II.—SCENE IV.

354. **mirumst**, "I am surprised": cp. 321.

355. **uel decem**, "aye, half a score if you wish"; *uel* is common in this sense with numerals: cp. *tribus uerbis te uolo. Vel trecentis* Trin. iv. 2. 121; *uel quingentos* Cur. iv. 4. 31. Tr. "give me half a score of girls without a particle of knavery

in them—I'll make them mistresses of knavery, and keep an abundant supply for myself over and above"; literally, "out of that which is superfluous in myself alone (without going to any-one else to eke it out)." For the ellipse of the antecedent *ex eo* before *quod*, cp. 691, 1077, 1156; *quod te misi* (sc. *de eo ob quod*) Cur. ii. 3. 48; *dare mercedem qui* (sc. *ei qui*) iv. 4. 34; *quod bene fecisti* (sc. *ob id quod*) Capt. v. 1. 20; *quod ego fatear pudeat* v. 2. 8; *quod male feci crucior* v. 3. 19.

356. **solae** = *soli*: cp. *eae* 348, *aliae* 802; so *istae, alterae;* we also find *ulli, uni, nulli, isti* as genetive.

357. **nunciam** is not *nunc iam*, but *nunci-am*. It is related to *nunc* (originally *nunci*, cp. *nuncine* Ter. Andr. iv. 1. 59) as *quoniam* to *quom* (originally *quoni*), and *etiam* to *et;* we find the same *am* in *quispiam, palam, coram, clam.*

procul, not "to a distance," but "a little way off," as in *quoia uox sonat procul* Cur. i. 2. 18; *oboluit Casina procul* Cas. iv. 3. 21: see below, 1169.

358. **quid ais tu.** "I say." This phrase bespeaks attention in Pl.; literally, "what have you to say (to the remark I am going to make?") *Hanc rem gero* is "you see I am minding my business." Sc. stands before the door with his arms spread out to prevent the passing of anyone. Hence the joke of Pal. in next verse.

359. **extra portam**, probably the Esquiline, the abode of the *carnifices, vespillones*, and *coriarii*, where was the burying-ground of the poor, and where executions took place. The allusion to a gate of Rome, though the scene is laid in Ephesus, is quite consistent with Plautine habit. So we find frequent allusions to *Tresuiri*, *Aediles*, and *Praetors;* and Lyco, a banker of Epidaurus, is made to do obeisance to Aesculapius *capite operto* (Cur. iii. 3. 19), a distinctly Roman and non-Greek custom (Plut. *Quaest. Rom.* 10).

360. **dispessis**, from *dispendo* for *dispando* (cp. *perpetior* and *patior*). This verb occurs in the form *dispenno* in 1407. Slaves were forced to carry through the city the cross on which they were to be executed.

nam quam = *quamnam.*

361. **quis**, feminine in old Latin; so *quem, quisquis, quisquam, quemquam, quemuis, quempiam, quisque, quemque* are all used as feminine.

363. **lubet**: sc. *perire*. *Praepropere* is not found elsewhere in Pl. The prefix of *prae-* to adjectives and adverbs is not frequent in Pl., and is, indeed, characteristic more of the post-classical, than the ante-classical and classical periods. We have, however, *praeclarus* below, 1042, *praepotens* Poen. v. 4. 9, both which words are also found in Attius, who also has *praeferuidus*; *praemature* occurs in Most. ii. 2. 69, *praematurus* and *praeualidus* in Afranius, *praegrandis* in Pacuvius.

364. **bonus**, ironical, as often in Pl.: cp. χρηστός.

probri, especially applied to unchastity in women: cp. Amph. i. 2. 15; Aul. i. 1. 36.

365. **em tibi**. "There he is for you"; *em* is another form of *en* (acc. of dem. pron. *is*), and is quite different from *hem*, an emotional interjection, expressive either of sorrow or joy. *Em* not *hem* should be read with imperatives, like *uide*, *specta*, *tene*, *accipe*, *serua*; *em serua*, "take that," constantly betokens in Pl. the infliction of a blow.

368. **atque**. "aye," a corroborative force common in *atque adeo*.

credo, "you'll lose them, I'm thinking"; so in 203, and Ep. i. 1. 32; it is sometimes distinctly ironical, as in *credo misericors est* Amph. i. 1. 141.

370. **stulta et mora**: cp. *more* hoc fit atque *stulte* Stich. v. 1. 1. *Sum* is understood; a common ellipse in Pl.

371. **capitis perdam**. On the analogy of *capitis accusare*, *damnare*; the phrase occurs again in As. i. 2. 6, Bacch. iii. 3. 86.

373. **maiores**. A slave was *nullo patre* in Roman law; hence the joke of the long enumeration of ancestors. *Siti* = "buried," *siti dicuntur ii qui conditi sunt*. The poorer persons were generally buried, not burned (Guhl and Koner, 591).

374. **hisce**: see on 40.

375. **te uolo**: sc. *conloqui*. This very common ellipse is made the basis of a joke in Pseud. i. 3. 20, *Iuppiter te perdat quisquis es. Te uolo. At uos ego ambos*, where *te uolo* and *at uos ego ambos* (uolo) are ambiguous, and may mean either *te uolo* (conloqui), or *te uolo* (Iuppiter perdat).

376. **me uide**. "You may trust me"; (do I look as if I were

deceiving you ?); hence *te uideo* = "I believe you." So *taceas: me spectes,* "dont say a word; trust me" (see if I look as if I would let him off) As. iii. 3. 90; *reddam ego te ex fera fame mansuetam: me specta modo,* "trust me for that" As. i. 2. 19.

377. **nisi**: see on 24.

379. **fenestra.** *Fenĕstra* occurs thrice in Pl. and once in Ter. Festus and Macrobius say that *festra* was the old form of the word; but whether it was so written or only so pronounced it is impossible to decide. Sometimes movable shutters were used to close the windows, as is proved by the movable frames found beside the windows of the house of the "Tragic Poet," at Pompeii: in other cases thin tablets of clay served this purpose, of which, also, several specimens have been preserved at Pompeii: we further hear of a transparent stone (*lapis specularis*) being used; and window panes of artificial glass have been found at Pompeii (Guhl & Koner 366). Bars or lattice were also used for the same purpose, as appears from this passage. The windows were small and few, and were chiefly on the second storey. Glass became common under the Empire.

nam, the ellipse is (yet she was not where she now is all along) "for I surely saw her in here."

380. **intendere**, "to persist in."

ergo: see on 59.

381. **noctu** here = *nocte*, generally an adverb. Conversely we find *nox* as an adv. = *noctu* in As. iii. 3. 7; so *si nox furtum faxsit* xii. Tabb.; *si luci si nox* Ennius ap. Prisc.: cp. *pernox. Hac noctu* = "*last* night," so τῇσδε νυκτός.

382. **aduortito.** She addresses Pal. only, see 370, 371.

385. **hospitio huc deuorti**, "came here on a visit."

386. **Palaestrionis . . . narratur.** Pal. says *aside*, "My own dream (i. e. the dream I invented myself) is being told me," then aloud "Proceed!"; there is, perhaps, an allusion to the proverb τοὐμὸν ὄνειρον ἐμοί (meaning "you're telling me what I know already"), quoted by Cic. Att. vi. 9. 3.

391. **illa**: see on 122.

392. **perperam** = *falso* in Pl.; so *perperas* = *falsas* in Truc. iii. 1. 9, if the text is not corrupt.

393. **satin** often supplies the place of *nonne*, which is post-Plautine, *expetunt*, "fall out, come true"; for the constructions used with *expetere*, see on 1386.

394. **praesens**, accus. after the interjection: cp. 1056, 1066 = "apt," as *praesens apologus* Stich. iv. 1. 38 is "applicable"; for the custom of offering supplication to the gods on the fulfilment of dreams, see Amph. ii. 2. 106, Cur. ii. 2. 20

395. **censebo.** A politer, because less decided, form than *censeo*, = "I would suggest"; so *dices* is "you will be good enough to tell"; *sperabo* 1209, "I would fain hope"; *uolam* Cur. iv. 2. 7. In *non credibile dices* Trin. iii. 1. 5 if *dices* is to be read, I would rather explain it "you *will be found to be* mistaken (making an incredible statement)," as in *hic inerunt* ("will be found to be") *uiginti minae* As. iii. 3. 144; so *conueniet*, "you'll find it right" Phorm. 53; *quiescet* Iuv. i. 126; *sic erit* is common = "so it will be found to be" in Pl. For the use of *censebo*, cp. Hor. Ep. i. 14, 44, *censebo, exerceat artem.*

397. **dorsus**: see on 18.

400. **ut . . . osculantem.** Two constructions are mixed together: Pal. might have said (1) *quam simile somnium somniauit atque ut tu suspicatus es*, or he might have said *ut ad id exemplum somnium somn. atque ut tu susp. es* (for *atque ut* cp. 1130); but he has mixed both together as in *ut* apologum fecit *quam fabre* Stich. iv. 1. 64; *ut* adsimulabat Sauream med esse *quam* facete As. iii. 2. 35. *Vt ad id exemplum . . . ut* without *atque* would also stand: cp. Merc. ii. 1. 41 (amaui) *ad hoc exemplum* numquam *ut* nunc insanio.

404. **pulcre**, "nicely," "finely": cp. *pulcre occidi* Cur. i. 3. 58; *pendebit hodie pulcre* Bacch. iv. 6. 23; *miles pulcre centuriatus est expuncto in manipulo* Cur. iv. 4. 29. So *probe* often.

406. **dudum**, "just now"; so always in Pl.; also found in Cic. Epp.; *iam dudum* has the same meaning; *quam dudum* is found = *quam diu*; but *dudum* is to be carefully distinguished from *diu* and *pridem*, and *iamdudum* from *iampridem.*

hoc. Bx would now (Herm. xiv.) read *id* here, comparing Capt. iii. 4. 32, *pol planum* id *quidemst.*

quae hic usque fuerit: see on 62.

408. **nos.** We see from 183, 278, 310, above, that the whole establishment of slaves were sometimes punished for the fault of one.

ACT II.—Scene V.

411. **inde**, imper. from *indere*, to put in; *huc inde* Epid. v. 1. 26.

413. **locis**: cp. *quom* (Neptunus) *me ex suis locis . . . expediuit | templis que reducem* Rud. iv. 2. 3. *Templa* = *loca* in old Latin.

415. **eho**, like our *hullo!* used both in the first address and in the reply to it.

421. **quid . . . debetur.** "What business have you?"; so *quid tibi isti homines debent* Trin. iv. 2. 48, "what business have you with them?"; in Most. iii. 1. 90 *quid illi debetur* is probably "what is owing to him?" though it might possibly be taken in the same sense as here.

423. **uiti plena**: cp. *mali uiti probrique plena* Rud. ii. 2. 13; and Most. i. 3. 56, where *uitique plena* is probably to be read.

424. **uagas**: see on 172.

426. **quin . . . nesciam**, "why should I not ask when I don't know?"; *nesciam* is attracted into the mood of *rogem* as in *quin uiderim id quod uiderim*, 570.

427. **odiosus**, "a bore"; so *odium* in the common phrase *odio me enicas;* cp. *odiorum Ilias* 743, and *iam hic me abegerit suo odio* As. ii. 4. 40; so *non res sed actor mihi cor odio sauciat* Bacch. ii. 2. 35; and *quod erat odium? quae superbia?* Cic. Cluent. 109.

429. **enim**: see on 1289. *Enim* is always a *corroborative* (not an *illative*) particle in Pl.; it may stand first in the sentence, and is often combined with other particles, e. g. *at enim*, *quia enim*, *non enim*, *nil enim*, *nunc enim*, *certe enim*, *enim uero*, and even *namque enim* Trin. i. 2. 23. It may sometimes be

rendered "yes," as in Cas. ii. 4. 2 *te uxor aiebat tua me uocare.* ST. *ego* enim *uocari iussi.*

429. **nos nosmet.** *Nos* is the object and *nosmet* the subject, as appears from Truc. i. 1 38, quom rem fidemque *nosque nosmet* perdimus.

perdiderimus, not "have ruined oneselves," but "have lost our identity"; so *ubi ego perii? ubi immutatus sum? ubi ego formam perdidi* Amph. i. 1. 300; and *caue sis ne tu te usu perduis*, "lose the title to yourself" Amph. ii. 2. 215, with a play on *usu capere.*

430. **persectari**, frequentative of *persequi* is ἅπ. εἰρ. = "to follow up a matter"; the simple *persequi* is used in this sense in Cist. i. 3. 35.

431. **nostri an alieni**, "whether we belong to ourselves or to some one else" (i. e. whether we are ourselves or not): so *noster* = "myself," 433.

quispiam . . . aliquis: cp. for the pleonasm *quis me Athenis nunc magis quisquamst homo quoi di sint propitii* Aul. v. 1. 3; so *quid . . . quicquam* As. iv. 1. 40; Most. 1 3. 99; *quam . . . aliquam* Ep. ii. 3. 8. Lorenz reads *quipiam* = πως.

434. **intemperiae**, "fits"; so *laruae*, *insaniae;* also in same sense is used *quae te res agitat*, *quae te mala crux agitat.*

435. **perplexo**, "wrong" (mistaken) name; *verbum perplexabile*, As. iv. 1. 47, is a *double entendre* (literally "leading to mistake").

436. **Glycerae**, dat.; *iniuria* is fem. of adjective *iniurius* = "you are wrong."

439. **Tune.** This is an excellent example of the "non-interrogative enclitic -*nĕ*," the existence of which in early Latin has been thoroughly vindicated by Professor Minton Warren. We also meet it in 309, 565, 936.

442. **mala's**, "you're a shrewd one." Hence the reply, "no, but a great fool."

444. **manufestaria's**: cp. *furem manufestarium*, Aul. iii. 4. 10.

445. **mihi manus, malae tibi.** Chiasmus.

446. **astas**, "why the plague do you stand doing nothing?": this is the proper sense of *astare*: cp. περιμένειν.

447. **negotiosum mihi esse tergum**, "to get my back into trouble." *Exhibere negotium* is the Pl. phrase for πράγματα παρέχειν.

448. **atque**, "how do I know whether this be, not Ph. *but* another like her?"; The Lat. employs a copulative particle where we should use an adversative: cp. Cas. iii. 3. 12, metuo ne non sit surda, *atque* haec audiuerit.

449. **mittin me.** Latin uses pres. where we should use the fut.; so in *tacen an non taces, iuben an non iubes, redin an non redis*: cp. *omitto* 445.

ingratiis, always quadrisyll. in Pl.; *gratiis* always trisyll.: in later Lat. always *gratis, ingratis*. These words are ablatives from *gratia, ingratia*; and *gratis* has two meanings—(1) "for nothing, without pay," as in Capt. i. 1. 102, and always in Pl.; (2) "pleasantly," as in *nam gratis anteacta fuit tibi uita* Lucr. iii. 935; *ingratiis* always means "willy nilly" (against the will), as here.

450. **hosticum** = *peregrinum*, "strange"; so *hoste* = "stranger" Cur. i. 1. 5; Trin. i. 2. 65; but *hosticus* = *hostilis* Capt. ii. 1. 49.

452. **duos.** The insertion of *duos* is a better expedient than—(1) the too obvious transposition of *homines* and *sitis*; (2) the introduction of the old form *homones*, found in Livius; (3) the introduction of *quis*, a supposed archaic nom. plur. of *qui* (see on 40). R would adopt (2), Ribbeck (3).

noui neque scio: cp. for the pleonasm, *metuo et timeo* 1348; *quid secus est aut quid interest* Trin. i. 2. 93; *saluti fuit atque is profuit* Capt. iii. 4. 23; *accede atque adi* Rud. i. 4. 22; *abiit abscessit* Truc. iv. 4. 31; *neque malis neque improbis* Aul. ii. 2. 36; *inlocabilem | neque eam queo locare* Aul. ii. 2. 14.

453. **nusquam**: see on Arg. i. 3.

456. **abeo**, into the house of Per., though she had promised to go into the house of Pyrg.; hence *muliebri fecit fide.*

457. **e manibus amisisti**, "you have let your prize slip through your fingers": cp. *reip. statum . . . elapsum scito esse de manibus* Cic. Att. i. 16. 6; *remp. funditus amisimus* Cic. Q. Fr. i. 2. 15.

tam east quam potis, "she is as certainly as possible the master's mistress": *quam potis* = *quam potis est* (i. e. potest) *fieri:* see 551, 781, 965.

460. **quemque** = *quemcunque.*

463. **iam . . . erit**; *faxo* may in this sense be followed by the fut. ind. or the subj. without difference of meaning: see Amph. i. 1. 199; i. 3. 13. *Iam,* "presently," goes with *erit,* not *faxo.*

465. **qui aeque faciat confidenter.** Lit. (No man, horse or foot, was ever of such audacity) "as to carry out anything as coolly as a woman does." *Aeque* in Pl. is treated like an adj. or adv. in the comparative degree; hence it can be followed by *quam* (as here), or by the abl., as *nullus hoc meticulosus aeque* Amph. i. 1. 137; *me aeque* Cur. i. 2. 54; *quo nemo adaeque . . . est habitus parcus* Most. i. 1. 29. *Confidens, confidenter, confidentia* (with compounds, as *confidentiloquos*), are always used in a bad sense in Pl.

466. **utrobique,** both as Phil. and Glycera.

institit: cp. *insistant itinera* Capt. iv. 2. 14; *rectam institit* (sc. *uiam*) Epid. iii. 3. 35; *meditate* is often used of skill in acting a part.

468. **nimis beat,** "it is delightful," here impersonal, but personal in Capt. i. 2. 34. For *quod,* see on 7.

transtinet: cp. 30, and *commeatus continet* Stich. iii. 1. 44.

470. **quid domi**: see on 316.

471. **ut praedicas,** "if I may judge by what you tell me"; so *ut mihi rem narras, ut rem uideo, ut perspicio, ut uerba audio, ut uerba praehibes,* are used by Pl.: see 493.

473. **faciet quin**: see 283.

477. **mussitabis**: see on 311.

479. **turbae,** "machinations," as often in Pl.; so *turbas dare* is "to intrigue" Bacch. ii. 3. 123, like *pugnam dare* ii. 3. 39: cp. especially 813.

ACT II.—Scene VI.

481. **satin,** "so he has gone"; an indignant exclamation = *satisne est eum abiisse*, that is, "is it not enough (i. e. enough to make one indignant) that he has gone?" for which in familiar speech is substituted, "has he not gone enough?" The use of *satin* in 393 is not quite the same.

482. **curat** is followed by dat. as well as acc. in Pl.; so *uitare* as *uitabis malo, infortunio*, and *auscultare* 496. On the other hand, many verbs take an irregular accus. in old Lat. For *carere* with accus. see Cur. i. 3. 46; Ter. Eun. 223; *egere* Cato ap. Gell. xiii. 24; *frui* Ter. Heaut. ii. 4. 21; *fungi* Amph. ii. 2. 206 (it is never followed by abl. in Ter.); *inseruire* Most. i. 3. 33; *parcere* Cur. iii. 3. 33; *potiri* Ter. Ad. v. 4. 7; *uti* Rud. iv. 7. 15; *impendere* Ter. Ph. i. 4. 2; *inhiare* Mil. 715; *occursare* 1047; *accumbere* Men. iii. 2. 11; *obrepere* Trin. 60; *incumbere* Cas. ii. 4. 29; *instare* Poen. iv. 2. 96. *Cupere, fastidire* (in Ter.), *studere, uereri* take gen.

quasi = *quam si*, is found again Aul. ii. 2. 54; and in Truc. ii. 3, 20 with a negative preceding, as here; after *tam* in *tam a me pudicast quasi soror mea sit* Cur. i. 1. 51; it occurs with a pleonastic *si* (cp. *nisi si*) in *non secus est quasi si* Amph. v. 1. 26; *aeque maestum quasi dies si dicta sit* As. v. 1. 11; *quasi si esset ex se nata non multo secus* Cas. prol. 46 (where A gives *quasi esset*).

485. **obseruationi.** In the case of long words, as here and in 191, caesura is neglected.

486. **hisce homines . . . serui**: see on 122.

488. **meamne . . . tractatam,** "To think that my guest should have been thus rudely treated," the interjectional infin. with *ne*; *esse* is omitted: see on 370.

491. **recta . . . rectam**: sc. *uia*: cp. *ne nimio opere sumat operam* Cur. iv. 1. 7; *lepidum lepide* ib. 1; *nouo modo nouom aliquid* Pseud. i. 5. 156. See on 258, 799.

493. **quantum . . . senem**: see on 471.

494. **scelerum caput.** Servius (on Verg. Aen. ix. 486) takes *scelerum* as an adj. = *sceleratum*, but there is no other authority for *scelerus* but a very doubtful passage, *teritur sina-*

pis scelera Pseud. iii. 2. 28. On the other hand, we find the genetive usually in this phrase; indeed, one passage in which this phrase is followed by a gen. is almost decisive against the theory that *scelerum* is an adj.: *scelerum* caput | ut tute's item omnis censes esse *periuri* caput Rud. iv. 4. 55. If *scelerum* were an adj., it might be compared with *uerbereum caput* Pers. ii. 2. 2.

496. **auscultem tibi**: see on 482. It seems strange to us that a slave should address one in the position of Periplecomenus as *uicine*. There was no respectful form of address to superiors in Rome; even kings and queens, as *Amphitruo* and *Alcumena*, are addressed by their slaves as Amphitruo and Alcumena, and this, too, though the master and mistress held over the slave the power of life and death.

497. **expurigare** = *expurgare;* so *iurigare*, with its compounds, for *iurgare*, *purigare* for *purgare:* these are formed on the analogy of *nauigare*, *remigare* &c.

501. **licetne**, "may I (speak)": cp. *pater licetne pauca* (loqui) Ter. Andr. v. 3. 22; in 521 the ellipse is of *dicere:* see on 536.

502. **uirgarum**, rods (generally of elm) used for chastisnig slaves.

mihi supplicium . . . de te datur = *mihi datur ius supplici de te sumendi:* cp. As. ii. 4. 73–76.

505. **condignam te**: see 285, *homo sectatu's nihili nequam bestiam*. This word is always used by Pl. in a depreciatory sense.

507. **amplexam**, passive: see on 172.

511. **supplicium stimuleum**, "The knout." Punishment was inflicted on slaves with—(1) *uirgae*, or rods chiefly of elm; (2) leather thongs, *scutica*, *lora;* (3) with the *flagrum* (*flagellum*), a whip, with lashes knotted and perhaps wired. This last is often spoken of as *stimuli*, and may be rendered the "knout." For the form *stimuleum*, cp. *hospitio pugneo* Amph. i. 1. 140: *tibi messis in ore fiet mergis pugneis* Rud. iii. 4. 58.

512. **dedecoris pleniorem**, i.e. I shall cover him with infamy by taking an action for damages against him.

514. **ita sum** &c. "I am reduced to such a strait, that I am

(as) uncertain whether I ought to argue out the matter with you—or whether, if this stranger is really not Phil., and I have not seen Phil. at all, you would rather expect that I should apologise to you—I am, I say, as ignorant of this as I am uncertain what I saw." *Istaec* is the *hospita*, *haec* is Phil. I have translated the passage in accordance with the explanation of Bx, who takes *ut nesciam* and *sicut nescio* closely together. This, however, would be a very complicated expression, and hardly suited to the easy flow of Pl. dialogue. It would be simpler, I think, to take *sicut etiam nunc nescio quid uiderim* separately from the foregoing words, rendering *sicut* by some such phrase as "that is," "I mean," "even still, I mean, I don't know what I saw." *Sicut* is used quite in this sense in Men. iv. 2. 20, *sicut me hodie nimis sollicitum cluens quidam habuit;* so in Poen. iii. 1. 3; v. 4. 21; Most. ii. 1. 34. In all these places *sicut* is used to develope, elucidate, or illustrate a foregoing preposition, as Langen (p. 249) has clearly shown. See note on 974, where this same view of the meaning of *sicut* is used to explain a very difficult passage. *Aequom siet* and *an uidetur aequius* (and indeed the construction itself, *ut nesciam an uidetur*) will seem very strange to a novice in Plautine usage. But there are instances of this usage too numerous and too unmistakeable to admit of emendation, and certainly not to be explained as indicating subtle shades of difference in meaning: *e. g.* nescis quid te *instet* boni | neque quam tibi Fortuna faculam lucrifera adlucere *uolt* Pers. iv. 3. 45; rem uide quae *sim* et quae *fui* ante Most. i. 3. 42; scio qua me ire *oportet* et quo *uenerim* noui locum Most. iv. 2. 53; eloquere . . . et quid tibi *est* et quid *uelis* Cist. i. 1. 59. In these and like cases it is idle to seek for a difference in meaning corresponding to the difference in mood; and emendation is quite out of place. It has been laid down that indirect interrogations are put in the ind. when the question is rhetorical, as *audin tu ut deliramenta loquitur* Men. v. 5. 21; but in the subj. when the question is a real one, as *non scis quis ego sim?* Men. ii. 2. 23; yet in Men i. 3. 24 we have *scin quid uolo* when the question is apparently not rhetorical. So in sentences where a verb of *seeing, feeling*, has for its object a sentence beginning with an interrogative, the ind. and subj. are used indifferently; cp. *uidete . . . quid potest pecunia* Stich. iii. 1. 9, with *uidete quam mihi ualde placuerit* Merc. 102; and *scio quid dictura's* Aul. ii. 1. 52, with *scio quid siet rei* Men. v. 2. 14. The fact seems to be that there is often in Pl., owing to the carelessness of his dialogue, a halting between direct and indirect regimen, as in *dic mihi uerum serio: Ecquis alius*

Sosia intust Amph. ii. 2. 218. So one often hears in English the mixed expression, "do you think will it rain?" Becker and others would resort to conjecture, so as to make the language of Pl. conform to the rules of later Lat.; but Bx and Ussing rightly refuse to bring the colloquialism of every-day dialogue under the rules of formal composition.

520. **ad me,** "to my house": see on 151. Cic. in his Letters uses *ad me* to indicate particularly his house in Rome, as distinguished from his country seats.

521. **licetne**: see on 501; *quin* = "nay more" (not only will I permit it, but I enjoin it on you): *ei* = *i*, imper. of *eo.*

523. **curriculo,** lit. "with running" (as in *unum curriculum face* Trin. iv. 4. 11); generally, as here, it means "quickly," and is used not only with *currere*, but with *uenire, ire* (and its compounds), *sequi, uolare, adferre,* and even with *fui* in Stich. ii. 2. 13.

ita negotiumst, "that's what you've got to do." In 816 *nisi negotiumst* = "unless you have something (else) to do."

525. **rusum,** archaic for *rursum;* so for *prorsus, prosus* and *prosum.*

526. **infuscauerit**: sc. *mulier;* "make a mull of it"; *infuscare* is to spoil wine by too copious infusion of water, as we see from Cist. i. 1. 20; so if our phrase, to make a *mull* of a thing, refers to mulled wine, it is a fairly adequate rendering of *infuscare.*

527. The sense of the lacuna is thus supplied by R:—

> Si hic non uidebit mulierem *hisce in aedibus*
> *Omnis erit res palam. Sed* aperitur foris.

530. **utpote quae non** &c., "For a woman who is not the same," "considering that she is not one and the same." Exactly the same use is found in Rud. ii. 5. 5, satis nequam sum *utpote qui hodie amare inceperim*, "for one who began (considering I began) to intrigue to-day." The only other place where the phrase occurs is a very suspicious passage, Bacch. iii. 4. 13, amo hercle opino *utpote quod pro certo sciam*, where if we are to ascribe the same meaning to the phrase as it bears here and in the *Rudens* we must render "I am in love, *I think* (which I am justified in saying), as I am sure of it."

531. **quid nunc**, "Well, what have you to say for yourself now?"

532. **ean est**, "Is it Phil.?"

533. **uidistin istam**, "Do you still hold to your story that you saw a girl kissing a stranger?" Sc. replies that he does; whereupon Per. again asks, "Was it Phil.?" a question which Sc. again evades.

536. **licet**, "very well" = ἔξεστι: see an amusing passage, Rud. iv. 6. 3–17, where *licet* is repeated about twenty times in the sense of "very well," until finally Daemones exclaims—*Hercules istum infelicet cum sua licentia*, "with his *very-welling*"; where, moreover, a play is prob. intended on *infe*LICET.

544. **excordem**, "stupid": see on 203; *incogitabilis* has the active signification. Other instances are *adiutabilis* = "serviceable" 1144; *uoluptabilis* = "pleasureable" Epid. i. 1. 19; *impetrabilis* = "successful" Most. v. 2. 40; *immemorabilis* = "mum" Cist. ii. 2. 3 (also = *non memorandus* Capt. prol. 54, another Pl. usage with regard to adj. in *-bilis*); *exitiabilis* = "fatal" Ep. iv. 2. 36. So *uincibilis* ("telling, winning"), *placabilis*, *tolerabilis* (?) in Ter., *genitabilis*, *mactabilis* in Lucr.; *penetrabilis* Verg.; *amabilis*, *dissociabilis*, *illacrimabilis* Hor.; *permitiabilis* Liv. Tac.; *reparabilis* Pers.; *exitiabilis* Cic., who also, in Nat. Deor., uses *animabilis* = "quickening," *insatiabilis* = "never producing satiety." *Incogitatus* is found in Bacch. iv. 3. 1 = *incogitabilis* here; and *incogitantia* = "stupidity" occurs in a suspicious passage, Merc. i. 1. 27.

552. **aeque.** For the redundant *aeque* with compar. cp. *homo me miserior nullus est aeque* Merc. ii. 3. 1; *astutiorem aeque ut* Cas. v. 1. 6; so *adaeque melius* Capt. iii. 5. 42; *adaeque fortunatior* iv. 2. 43. The usage is to be accounted for by the fusing together of the two expressions, *aeque similis* and *similior*: see on 400, 514, for similar fusions of expressions; cp. also Most. i. 1. 30.

553. **despexe** = *despexisse*, common in Pl.; we find *surrexe* Hor. Sat. i. 9. 73.

559. **si ego.** The ellipse is (as I should indeed be) "if I allowed," &c.

me sciente: cp. the phrase *me uiuo* Bacch. iii. 3. 15; Most. i. 3. 73. *Vicino meo* refers to the *Miles*.

563. **hominem seruom**; *seruos homo* is elsewhere the order in Pl.: see crit. note.

564. **manus,** because he had treated Phil. roughly: see 444 ff. For *egone* in next verse, see on 439.

568. **uincam . . . meum,** "I will force myself into not believing": cp. 188; so νικᾶν . . . ὡς Ar. Nub. 1445.

570. **at . . . bene.** Other *formulae* of gratitude in Pl. are *di tibi omnes omnia optata offerant* Capt. ii. 2. 105; so *di te ament, amabunt, seruassint,* as well as the phrases *benigne facis, bene facis,* which last is to be distinguished from *recte facis,* which is a form of commendation.

572. **nesciueris,** not perf. subj. used as imper., but fut. perf. depending, like *comprimes,* on *si te di ament.*

575. **ne me noueris**: sc. *uolo.* Per. affects to desire to have no more dealings of any kind with Sc.

576. **gratiam fecit ne,** "dispensed with"; the more common constr. is genetive of the thing, as *iuris iurandi uolo gratiam facias* Rud. v. 3. 58; *argenti* Pseud. v. 2. 41; or *de,* as *de cena facio gratiam* Most. v. 2. 9.

578. **quom extemplo,** ἐπεὶ τάχιστα: an alternative phrase *ubi ilico* is found once, Pseud. i. 5. 75.

580. **habent uenalem,** lit. "look on me as *uenalis*"; that is, "think they can fool me to the top of my bent." So *uendere* and *uenire;* but *uenditare,* 312, is different.

581. **nassa,** "a creel," or wicker basket in which fish are trapped. *Esca* = δέλεαρ, "bait."

583. **irae.** Other abstract substantives in plur. are *opulentiae* Trin. ii. 4. 89; *parsimoniae* iv. 3. 21; *perfidiae* Capt. iii. 3. 7; *industriae* Most. ii. 1. 1; *paces* Pers. v. 1. 1; *superbiae* Stich. ii. 2. 27: cp. *iracundiae, auaritiae* Cic. Q. Fr. i. 1. 39, 40.

leniunt: sc. *se*: see note on *auortit* 204. *Vnde agis* (sc. *te*) and *res habet* (sc. *se*) are common enough in Pl., while *lauare, uortere, mutare,* are used reflexively even in classical Lat.: cp. *demutare* 1130.

584. **uni capitulo,** a periphrasis for *mihi uni*: see on 326: cp. *scibam huic te capitulo hodie facturum satis* As. ii. 4. 89.

Pipulo improbo, the conjecture of R, is not justified by the interview between Sc. and Phil. above, nor by the habitual usage of the word *pipulo;* moreover, A is against it. See crit. note.

585 must be corrupt, as Ribbeck pointed out, for it distinctly contradicts 582, 586, 593.

587. **occisam . . . suem.** A reference to the crit. note will show how various have been the attempts of successive edd. to impart sense to this passage. Lorenz was the first to perceive that a verse must have dropped out. But even though we postulate a *lacuna* here, supplying the sentiment which Bx and Lor. supply, no satisfactory sense emerges. For let us suppose the lost verse to have contained words answering in sense to "than this fool Sceledrus"; then the sense of the whole passage would be:—"I am quite sure that a slaughtered sow has often more sense than this blockhead, who is choused into not seeing what he saw." But—(1) *occisa sus* is *not* among the many types of stupidity in Pl., and is not at all likely to be so used; and (2) what is to be done with *saepe*? If it be taken into account, we should rather expect *sapisse* than *sapere.* Can there be in the passage any allusion to the custom referred to in Men. ii. 2. 16, and testified to by Varro (R. R. iv. 16), of offering *pigs* to obtain the restoration of a sound mind? The passage (with a slight modification of 587) would then have run somewhat thus:—

Sat edepol certo scio
Occiss*a* saepe sapere plus multo su*e*
Insanos; sed illine opus harast plena suom
Qui adeo admutilatur ne id quod uidit uiderit?

"I know that madmen often become much more sensible through the slaughter of a sow, *but would not this fellow require a whole stye to be sacrificed for him*, since he is cajoled into not having seen what he actually has seen?" I need not add that the italicised words are merely intended to represent the sort of sentiment that might have been conveyed by the lost verse. Of as course *illine = nonne illi;* as Pl. does not use *nonne.*

588. **admutilatur**, lit. "to shave close": cp. *me usque admutilasti ad cutem* Pers. v. 2. 53. Similar metaphors are common in Pl.: as *senex est in tonstrina* Capt. ii. 2. 16; *detondebo auro* Bacch. ii. 3. 7; and *attondit* in same play.

592. **senatum**, "consultation": cp. *quid tu te solus e senatu seuocas* Aul. iii. 6. 13; *iam senatum conuocabo in corde consiliarium* Epid. i. 2. 56.

595. **de . . . fuat,** "lest they cast lots in my absence"; an allusion to the *sortitio prouinciarum* in the Roman senate. At the conference there would be assigned to each one his or her part in carrying out the overreaching of the *Miles,* as the provinces were allotted to the different magistrates.

ACT III.—Scene I.

598. **concilium,** for *concilio,* by attraction to the case of the relative; see on 140.

599. **nequis.** *Ne* is a negative particle found in *nemo, ne utiquam, ne umquam, nullus, noenum = ne unum:* cp. the archaic use of *nec* in *nec recte dicere,* "to abuse"; *nec ullum = nullum* Trin. ii. 2. 5; *nec utrum = neutrum* Lucr. v. 839. *Nec* survives in *negotium, neglegentia, necopinus,* and in old Law phrases, as *res nec mancipi, furtum nec manufestum. Spolia capiat = surripere* in 600. Military metaphors are abundant here (see 597, 611); so above, 219 ff. See *metaphor* in Index.

602. **inconsultumst,** "our *deep-laid plans* are no better than *indiscretions*" (to use two phrases employed correlatively by Hamlet).

604. **qui**: see 779. Pl. and Ter. often attach *qui* as a corroborative to particles of asseveration: cp. *horum tibi istic nihil eueniet quippe qui | ubi quid subripias nihil est* Aul. ii. 5. 22; *quippe qui | magnarum id saepe remedium aegritudinumst* Ter. Heaut. 538; *quippe qui nemo aduenit* Bacch. iii. 1. 2; so also *quippe ego qui* Epid. iii. 2. 31; *quippe qui* Rud. ii. 3. 53; Truc. i. 1. 49. This asseverative particle in later Lat. is only found in the compound *atqui.* In Pl. it is found not only with *quippe,* but frequently with *ut, pol, ecastor, edepol, hercle;* in many places it has been perversely expelled, but the usage is now completely recognised by scholars. In the phrase *at pol qui* it is not right to assume a *tmesis* of *atqui,* but to look on *qui* as the asseverative particle, as here. *Qui* is most frequent with *hercle,* with which it is found in at least ten undoubted passages.

605. **tuopte.** The suffix *-pte* is found in Pl. with the cases of the *possessive* pronouns in the singular, and once with the *personal* pronoun *mepte.*

606. **re**, "The very things which you *meant* to do to them, they *actually* do to you." There is an antithesis between *uolu-isti* and *re*. For *re*, cp. *nam de te neque re neque uerbis merui ut faceres quod facis* Aul. ii. 2. 45; *rem* (actual experience) *potiorem uideo* (sc. *uerbis*) iv. 7. 12; *haec res agetur nobis uobis fabula* Capt. prol. 52; *aut consolando aut consilio aut re iuuero* Ter. Heaut. i. 134; *res, aetas, usus* Ter. Ad. v. 4. 2. So *non re sed opinione* Cic. N. D. iii. 53. *Re*, which is not found in the mss, no doubt was omitted through inadvertence, as it immediately follows a word ending with *re*, namely, *facere*: cp. a very similar passage in Truc. iv. 4. 24, factum cupio; nam *re facere* si uelim non est locus. See also n. on 341.

608. Metaphors from the chase are common in Pl.: see 268, 990, 994. For *consilio* gen. would have been more regular; but see on 1.

609. **ultumam** has only *spatial*, not temporal, signification in Pl. and Ter.; *probe* strengthens *sterilis*, as it strengthens *meditatam* in 904 and *acutus* in 1397; it is also used ironically, as *pulcre* (see on 404). For the position of *probe* as far as possible from the word to which it refers, cp. 1348 and Capt. ii. 3, 95, at etiam *dubitaui* hosce homines emerem an non emerem *diu*.

611. **imperium in** also occurs Men. v. 7. 41; Pers. iii. 1. 15.

613. **utibilius.** *Vtibilis* is frequent in Pl., but occurs only once in Ter. (Phorm. iv. 4. 10); the double comparative is very common in Pl.; so also *aeque* and *adaeque* with the comparative: see on 552.

614. **immo**, "No but, what do you think?" Pal. indicates that it was the opinion of Pleus., not of Per., which he chiefly wished to learn.

615. **meus**, "after my own heart": see on 334.

commode, "rightly, suitably, tastefully": see 642; so *commodiorem mitioremque* Cic. Q. Fr. i. 1. 39. *Commodus* with sums of money means "of full weight," "current coin of the realm." *Commodo* and *commodum* mean "opportunely."

616. **facinus**, merely "thing, circumstance," as in 377, 418, and often in Pl.

617. **cor corpusque**: see 783; used together merely for the alliteration.

618. **istuc aetatis** = *tam grandaeuo;* it is used as if it were an adj. qualifying *homini;* so *hoc, id, illuc aetatis, hoc noctis, id temporis; istuc* &c. are accusatives.

619. **te decora.** *Decere* in Pl. takes not only accus. but abl. and dat.; *decora* is here followed by abl.; so *dignus* in Pl. and Ter. takes *accus.* as well as abl. Capt. v. 2. 16; As. i. 2. 23; Ter. Phorm. 519.

620. **summis opibus,** "with all your might." The classical expression is *summa ope, omni ope,* which Pl. does not use. *Opem, ope* in Pl. have no meaning but that of "aid, help"; for of course *ope uostra censerier* (Cas. prol. 15) is not Plautine. We have *ex summis opibus uiribusque* Merc. i. 2. 1; *opibus omni copia* As. i. 3. 92; *summis opibus atque industriis* Most. ii. 1. 1; *omnibus opibus* Stich. i. 1. 44. Cic. Tusc. iii. 25 has *omnibus uiribus atque opibus. Obicere, expetere, ire, facere* all depend on *cruciat;* the asyndeton is to be noticed. For *expetere* see on 1386.

mei honoris. The same hiatus is found in *qui simulauit mei honoris mittere huc causa coquos* Aul. iii. 4. 4, in *mihi amanti* 621, and very frequently in Pl. *Mei honoris gratia* is "through regard for me"; *honor* is "regard, respect"; in Capt. ii. 3. 32 *honor* (according to my view of the passage) is personified, *Honore honestiorem* affording an example of a Pl. usage well illustrated in As. ii. 2. 2, *lubentiores faciam quam Lubentiast,* "more joyous than Joy herself."

622. **quae . . . solet,** "Things which a man of your age usually leaves off if practised before, instead of involving himself voluntarily in them, as you are doing."

625. **nihil amas,** "you are no lover": cp. *quid ames, quid simules* "how far you are in love" Pseud. i. 1. 71. This might also have been expressed by *nullus amas,* a common idiom in Pl., and found also in Cic. Epp. frequently.

umbra's, "only the pale reflection of a lover." *Vmbra* is used in a strange sense in Pers. ii. 4. 27, where Paegnium says *umbra mea intus uapulat,* i. e. "I am on the point of a beating" (so near that my shadow feels it even now).

627. **Acheruntieus,** "such an old Death's head." The first syll. of *Acheron* is long in Pl.: cp. φαιόχίτων in Aesch.

628. **capularis**: cp. *capuli decus* As. v. 2. 42, and τύμβος γέρων Eur. Med. 1209, which I believe means "old tomb," as in γέρων λέμβος, λόγος, φόνος, πέπλος.

631. **albicapillus.** It was the custom on the Roman stage that old men should appear in white wigs, young men in black, slaves in red. These wigs (*galearia*) were often worn instead of masks (*personae*), and we may conjecture that *personae* were *not* worn in this play, as this would be inconsistent with the description of Pal. plunged in thought, above, 200 ff. Per. is *albicapillus*, though only fifty-four years of age, and is always spoken of as *senex*.

senet = *senescit*, found in Pacuvius 275, 304; Attius 612; Catullus iv. 26; and Persius vi. 6. In the last passage (Persius vi. 6) Conington seems, I think, to have taken *senes* for a verb in his translation; but Prof. Nettleship explains it as a subst. in the commentary. Cp. *anet* "she is an old woman" Merc. iv. 4. 15, where an excellent verse is restored by the restoration of this verb *anēre* "to be an old woman." The verse *satis scitum filum mulieris; uirum hercle auet* has been thoroughly emended by reading for the last three words *uerum hercle anet*, "a good figure of a woman; but, i' faith, she's old." *Ab ingenio* = "on the score of, as regards, mind," is common in Pl. and Cic. Epp. e. g. *a pecunia* Aul. ii. 2. 9; *innoxius ab aliquo* ib. 44; *ab anima perire* Truc. i. 1. 28; *copioso a frumento* Cic. Att. v. 18. 2. *Anere* is not in Lewis and Short.

632. **sua sibi.** *Sibi* is to be taken closely with *sua* as part of an expression = "his own": cp. *suo sibi* = *suo ipse* Capt. prol. 5; and *suo sibi gladio hunc iugulo* Ter. Ad. 958.

amussitata: cp. *examussim disputem* Men. prol. 50: *examussimst optuma* Amph. ii. 2. 213; *factae probe examussim* Most. i. 2. 20.

634. **oppido**, *ob pedom* "along the level plain"; hence = *plane* in origin and sense = "plainly, clearly, without doubt."

635. **periclum facies**, "make trial of me."

636. **nota noscere**: cp. *actum agere* Ter. Ph. 419; *inuentum inueni* Cap. ii. 3. 81; *perditum perdamus* Cic. Fam. xiv. 1. 5.

640. **umoris**, "sap, freshness," hence *exarui*.

642. **commodus**: see on 615, "tasteful, gifted with tact."

643. **ero**, "I shall be found to be": see instances of this usage in latter part of note on 395.

644. **abstinere me**: see on 187. *Commodo* = "duly."

646. **meam partem**: cp. *maiorem partem* 94 and 764; so *meam uicem* Pl.; *humanam uicem* Hor.

oratio, "right (turn) to speak"; these verbals are very common in Pl., and they take the case of the verb from which they come; the verbal *exitio*, which occurs in Truc. ii. 6. 30, is very rashly expelled from Capt. iii. 3. 4, where it governs *exitium; exire* takes an accus. in Pl., as in 1432.

647. For the asyndeton, cp. *turbas lites* As. iv. 2. 5; *miseriis laboribus* Men. v. 9. 74; *dolos perfidias* Pseud. ii. 1. 7; *donis hostiis* Rud. 23. So Lucr. has *proelia pugnas edere* ii. 118. So also in Pl. we find *gratis gratias*, *armis arte duellica*, *fictor conditor*, *uentus turbo*, *congrum muraenam*. The same asyndeton in adjectives is to be observed in 663 and 952 below; and in *dubiis egenis* Capt. ii. 3. 46; *piscatu probo electili* Most. iii. 2. 41; *oratione uinnula uenustula* As. i, 3. 70.

648. **cumquam**, old form of *umquam;* sc. *cubi*, *cunde*, *cusque*, *cusquam*, *cuspiam*, for *ubi* &c.; *alicubi* = *ali-cubi*, not *aliqu-ubi*, and *sicubi* = *si-cubi*. R has introduced these old forms into certain passages of Pl., where *hiatus* seemed to indicate their original existence.

651. **odiosus**: see on 427.

sermonem segrego, "break off the conversation"; so *segrega sermonem* Poen. i. 2. 139. There is a ὕστερον πρότερον in *abeo domum, sermonem segrego*.

652. **uenerem**, "charm of manner": cp. Stich. ii. 2. 5, *amoenitatis omnium uenerum*. So *uenerio*, *uenustatis* 655, 6.

653. **Aminulae**, "*Aminula* urbs paruarum opum fuit in Apulia" Fest. Paul. 25. Per. says he was born in Ephesus, not Apulia. It seems from Cas. prol. 72 that Apulia had acquired a certain amount of Hellenism; so that Per. here means to say, "my Hellenism is pure, not an uncouth imitation."

654. See crit. note.

655. **atque equidem.** This, not *atque quidem*, is the phrase in Pl.; so *quando equidem*, not *quando quidem*. It has been shown above that it is a mistake to suppose that *equidem* can

accompany only the first pers. sing., or that *ego quidem* is the etymology.

656. **plus . . . tibi.** This is in answer to 654 *si quas memorat uirtutis habet.* Per. says "I shall show myself not only as good as my word, but better." For *dabo ex me tibi* cp. *hinc indidem expromam tibi* 666.

657. **ueges.** This is a transitive form of *uigere* found in old Lat. = "to cause to be," it should be recognised in Lucr. v. 1298 = "to guide": so here "you guide all your principles in conformity with (you make them conform to) charm of manner": cp. *aequora salsa ueges ingentibu' uentis* Enn. ap. Non.

658. **aurichalco contra,** "I would give their weight in gold for." This word is a corruption of *ὀρείχαλκος* "mountain copper," and the corruption was caused by a false etymology from *aurum.* It is often found in Pl. in this phrase, is used in quite the same sense as *auro,* and is introduced merely for the sake of varying the expression. **cum**: see on 16.

659. **illuc aetatis**: see on 618.

662. **conparebo,** "I shall show myself rich in good offices for all purposes" (in every capacity). *Conparere* also = "to be forthcoming," *ut quae inperes conpareant* Amph. ii. 1. 83.

663. **tristi iracundo.** For the asyndeton see on 647.

665. **liquidiusculusque.** Bx enumerates the foll. examples of this sort of comparative in Pl. and Ter.: *maiusculus, meliusculus, nitidiusculus, plusculus, tardiusculus, unctiusculus;* and in Cic. *longiusculus, minusculus, putidiusculus.*

666. **hinc indidem,** "from the same source (*ex eodem me*) I will produce for you the festive guest," that is, "I will show you that I can act the star of the dinner table as well as the learned counsel." Cp. 656.

669. **optio,** "choice," *αἵρεσις;* in As. i. 1. 88. *optio* means "an assistant, adjutant," as often in Tac. *Ad* = "in addition to."

672. **tibi.** Here Pleus. turns to Per.

676. **deum uirtute.** "Thank Heaven." The phrase is found again, Aul., Capt., Pers., Trin.; and *tua uirtute* occurs in the same sense in Truc.

677. **es . . . aedes,** "Eat, drink, enjoy yourself, be full of gaiety, this is liberty hall." *Onerare* = "to fill to overflowing." We find *onerare aliquem uoluptatibus, laetitia, amoenitate, commoditatibus* in the Comic Drama.

681. **oblatratricem,** "a scold." *Latrare,* "to bark," is used in the sense of "to crave, demand vehemently" in Lucr. ii. 17 *nil aliud sibi naturam* latrare *nisi* ut &c. In Cas. prol. 34 *Latine* (scripsit) *Plautus cum latranti nomine,* the joke (such as it is) rests on the fact that there was a breed of dogs called *plauti.* Artemona (As.), Cleostrata (Cas.), Dorippa (Rud.), and the wife of Menaechmus are *oblatratrices.*

682. **opus,** "act, deed, business": cp. *miserumst opus* Most ii. 1. 2.; tr. "it is a pleasant thing."

683. **nimio multost.** We find in Trin. *nimium saeviter, nimio pluris, multo pluris;* but *nimio* and *multo* are not found together except here.

684. **ludus durus** = *ἀγὼν μέγιστος;* for the order, cp. 920.

686. **mi uir.** The *ideal* wife says *mi uir,* a term of endearment; the wife whom he would actually be likely to have is made to call him simply *uir* in verse 690.

689. **uerum prius.** The constr. is: *uerum* (*egone eam ducam domum*) *quae me e somno suscitet priusquam galli cantent.* The words *hoc . . . audias* in 688 are parenthetical.

suscitet dicat. For the asyndeton see on 137.

690. **kalendis**: sc. *Martiis* Hor. Carm. iii. 8. 1. This was the New Year's Day of the old Roman year; on it the Roman matrons celebrated the festival of the *Matronalia* with offerings to Juno, and gifts to each other.

qui iuuerim, "wherewithal I may gratify my mother."

691. **qui farcit**: sc. *da* (ei) *qui farcit.* So (ei) *qui condit.* For the ellipse cp. 355 and note; also 1077, where *quas* stands for *ex iis quas;* and the very similar construction in Cur. iv. 4. 34, *cupio dare mercedem qui* (i. e. *ei qui*) *illunc ubi sit commonstret mihi.* R followed by all recent German edd. has transposed v. 693 to after 697 without any gain whatever, and for the words in the text reads *da qui faciam condimenta*: see crit. n. Above in v. 8 I have retained *fartum* as an expression strongly defended by ms authority,

and by the alliteration *in which the scene abounds*, and quite justified by the license of comic usage. Here I believe that *qui farcit* means the sausage-maker, ἀλλαντοπώλης, "he who makes chopped meat into sausages," "the dealer in *moretum, alliatum*," which was the staple food of the Roman middle classes. But *qui farcit* may also mean "the dealer in fat poultry," as in *gallinas et anseres sic farcito* Cato R. R. 819; so Varr. R. R. 3. 9; Col. viii. 7. 4. *Qui condit* is "the cook": cp. *non ego item cenam condio ut alii coci* Pseud. iii. 2. 21; *escas quas condiuero* ib. 41; *quom condiunt* | *non condimentis condiunt sed strigibus* ib. 30. R's. *faciam condimenta* is not only against the mss, and itself objectionable as a phrase, but is also out of keeping with the rest of the passage, in which the wife is made always to ask for money to make presents, or satisfy creditors, not to spend on manufactures of her own; *condimenta* in Pl. always means "spice, seasoning," and *facere condimenta* really has no meaning.

quinquatribus. The *quinquatrus maiores* here referred to was a festival in honour of Minerva, held from 19th to 23rd of March (5th day after the Ides, whence the name). The *Quin. minusculae* were held on the Ides of June, and lasted for three days, but were called by the same name as the greater, *quod tibicines tum feriati uagantur per urbem et conueniunt ad aedem Mineruae.*

692. **praecantatrici,** "sorceress": see crit. n.

coniectrici, "interpreter of dreams": cp. *somnium conicere* Cur. ii. 2. 3.

693. **flagitiumst.** These words are supposed to mean "it is a shame if nothing is sent to her: how cross she looks." This, it will be allowed, does not give a very apt sense, even granting that these words can have this meaning. But *quae*, not *quo*, is the reading of all the mss worthy of the name. See critical note, where I have defended *quae supercilio spicit*, and suggested as an alternative a conjectural emendation of the passage.

694. **plicatricem,** lit. "clothes-folder": cp. *uestiplica* Trin. ii. 1. 26; "lady's maid," or perhaps "ironer, laundress."

clementer . . . munerem. "It is impossible in common decency not to tip": cp. *namque hercle honeste fieri ferme non potest* | *ut* Trin. iii. 3. 3. *Non potest* impers.: see 262. *Munerem*: see 172.

695. **quia . . . suscenset.** Pl. generally has *quia* for *quod* after verbs of feeling, as *lacrumem quia diiungimur* 1328; but (very rarely) the regular *quod*, as *nimis beat quod* 468.

toraria, "nurse," ἅπ. εἰρ.: preserved in gloss "toraria, ὠλενοτρόφος" from *torus*, ὠλένη.

698. **damna mulierum,** "losses arising from (occasioned by) women"; *damnum* is for *daminum*, neut. of old participle of *dare*, according to R. Op. ii. 710; it is constantly opp. to *lucrum* in Pl.: see Capt. ii. 2. 77, where *damnum facere* = "to *suffer* a loss." I do not believe in R's etymology.

699. **uxore:** for *uxorē* cp. *mortē* 707, and see Introd. ii.

sermones serat: see on 95.

701. **rusum** = *rursum*. **restitues:** sc. *libertatem*.

705. **sit,** "what could I want children for?"

707. **didam . . . partiam.** For the *asyndetic* coupling of the verbs see on 137.

711. **inde:** sc. "of the offering made." *Inde* refers to a substantive implied in *sacruficant:* cp. 753.

712. **ad exta,** "to the sacrificial feast."

714. **mussito,** "I say to myself." Generally *mussitare* means "to be silent."

715. **inhiant.** For *inhiant* with accus., see n. on 482. Observe *nutrīcant*.

716. **nimis . . . uides.** *Nimis* and *nimium* often mean "very" in Pl. *Nimium multum uides* is "you are very clear-sighted."

717. **et . . . liberis.** The meaning is "if you find yourself so pleasantly circumstanced, you are as well off as if you had twins or triplets of your own."

719. The verse which has fallen out here has been conjecturally supplied by R as follows (cp. Ter. Ad. i. 1. 10):—

Si mihi filius reuorti forte cessasset domum.

720. **fuisset,** dissyll.: see Introd. ii.

722. **ceruicis**, usually found in plur. in ante-Augustan prose, but found in sing. in Ennius and Pacuvius; never found in sing. in Cic.

727. **quist** = *qui est.*

728. **mers** = *merx :* so *pausillus, sescenti* = *pauxillus, sexcenti. Statuit:* sc. *agoranomus.*

729. **uitio.** *Vitium* was the legal term for a defect or blemish in a ware furnished, a failure to comply with sample or contract. **pauperet**: sc. *ut.*

731. **darent.** This verb and *adimerent* are jussive, "they should give": cp. Trin. i. 2. 96–98.

732. **is** = *eis :* so in 735.

735. **annona uilior.** Pal. ends with a joke which relieves the moralising of the last ten verses, and reminds the audience who the speaker is.

737. The words *quique eos uituperet* begin this verse in the mss. R rejects these as an obvious gloss on *qui . . . culpet*, and suggests that the verse may have begun with the words *sed dies it.*

738. **obsonare**: see on 172. *Ex* is "suitably to," as in *ex sententia* Capt. ii. 2. 96; *ex illius more uiuere* Ter. Heaut. 203; *ex sua lubidine* ib. 216; *quod esse uolunt e uirtute* Cic. Fin. ii. 34: *ex opinione hominum* Fam. xii. 4. *fin.*

740. **nil . . . tibi**, "I think I have already caused you enough expense"; literally, "I am not discontented with the amount of expense to which I have put you." *Paenitet* in Pl. takes either a genetive or a dependent clause, as here; e. g. *quoius me non paeniteat* Truc. ii. 4. 77; *paenitet exornatae ut simus* Poen. i. 2. 72. *Paenitet* does not include the idea of "penitence, repentance, remorse" in Pl. or Ter.: cp. *nostri nosmet paenitet* Ter. Phorm. 172.

741. **tam in amici**: see on 11.

743. **dies**, one syll.: see Introd. ii.

odiorum Ilias. A phrase taken from the Greek expression Ἰλιὰς κακῶν, "a whole Iliad of disasters": cp. *tanta malorum impendet* Ἰλιάς Cic. Att. viii. 11. 3; *tunc uero longas condimus Iliadas* Prop. ii. 1. 14. *Odium* is "a bore"; *odio me enicas* is

"you are boring me to death": cp. *tundendo atque odio* "by dinning and boring" Ter. Hec. i. 2. 48; *iam hic me abegerit suo odio* As. ii. 4. 40; *iam huic uoluptati hoc adiunctumst odium* Cur i. 3. 34. If the phrase *odiorum Ilias* is sound here, it is probably a literal translation of the Gk. original.

745. **seruientis seruitutem**: see on 95.

747. **meo rem remigio gero,** "I take the matter into my own hands." The constant recurrence of metaphors taken from nautical life betrays the adventitious character of Roman Comedy. These figures, so natural to the ears of a seafaring Athenian audience, are quite foreign to the habits of Roman life: cp. the constant metaphorical usage of *celocem* (e. g. 986, As. ii. 1. 10), and the elaborate nautical figures in As. iii. 1. 16, Epid. i. 1. 47. See also below, 915–921.

749. **quod occepi** = *ut occepi.*

751. **ueterem atque antiquam.** *Veterem* is "hackneyed, worn out," as in *uetus fabula, ueteres nummi;* but *antiquam* is merely "old, of old standing," not necessarily the worse for the wear, and it is generally used in a good sense as *artes antiquae* Trin. i. 2. 34, *antiqui mores* ib. ii. 2. 18.

752. **proletario,** "common, low, vulgar" = *plebeio, uili.*

753. **i**: sc. *plebei, uiles homines,* taken out of *proletario;* so *earum* refers to *mulieres,* implied in *muliebri* 187.

756. **ampliter**: see on 260.

758. **probus,** generally of moral qualities as in 735, but applied to *architectus* to denote technical skill in 915, and to *mers* in 728, and in Poen. 2. 129; so *affer huc duas clauas sed probas* Rud. iii. 5. 20; *nummi probe numerati* Pers. iii. 3. 33.

760. **dimidiati.** Cato applies this word to persons buried in earth "up to the waist"; here it means "from the waist up."

764. **atque,** "in comparison with what I could tell," like *prae ut,* so in 1130: cp. also 400. The Latins say "I can tell," where we should rather say "I could tell"; so *longum est dicere* is the Lat. for "it were tedious to tell." Pl. uses in the same way *morast* Capt. iv. 3. 6, *inscitiast* Poen. iv. 2. 99, *parumst* Trin. v. 3. 10, *segnities merast* Trin. iii. 3. 67, *nimis longus sermost* Men. v. 2. 8; *non est locus* Truc. iv. 4. 24.

For *si sit possum* cp. *nec Salus nobis saluti iam esse si cupiat potest* Most. ii. 1. 4.

765. **praeuorti** in Pl. is followed by accus. of pronouns; dat. of substantives. In Cist. v. 8 we have *praeuorti* hoc *certumst* rebus aliis omnibus.

igitur refers to *otium si sit*, "then, as we have not leisure."

766. **hoc** = *huc*, acc. to Bx, and undoubtedly *hoc* often = *huc* in Pl.; but it is possible that here the phrase *animum aduortere* is treated as one word, and governs *hoc* in the accus., so we have *ubi quadruplator quempiam iniexit manum* Pers. i. 2. 18. This constr. is common in Gk.

768. **admutiletur**: see 588. *Vsque* is found with *probe* in Capt. ii. 2. 13, *usque admutilabit probe;* more fully in *usque admutilauisti ad cutem* Pers. v. 2. 53; as here in *attonsae quidem ambae usque sunt* Bacch. v. 2. 7.

772. **igitur**, "then."

774. **instìti**, perf. of *insistere:* for accus. cp. 793, 929.

777. **Alexandri.** The Trojan Paris is referred to. Alexander the Great is mentioned Most. iii. 2. 88, and has there the epithet *magnus*.

778. **ultro**, "unasked."

779. **edepol qui**: see on 604. *De isto* = *de ista re:* cp. *de istoc quietus esto* Cur. iv. 2. 6. *Nunc*, the conjecture of Acidalius, has been accepted for *non* by all subsequent commentators down to the present day. Wrongly, as I think. *Non* is the reading of all the mss, includiug even F and Z. It has been hastily assumed that *non* is an obvious slip, because at first sight it seems inconsistent with the required sense. Yet a careful consideration will show that it is *nunc* which is inconsistent with the whole tone of the play, while *non* is a thoroughly Plautine touch, and gives a sentiment entirely suited to the character of the speaker. Palaestrio says that the *Miles* boasts "that all the women in Ephesus uninvited run after him." Now if we read *nunc*, Periplecomenus replies, "Aye, faith there's many a man in Ephesus would fain thou wert now lying," and thus he pays a tribute to the attractions of the *Miles*, and represents him as really a lady-killer and successful rival of husbands. Yet the *Miles* is throughout depicted as a

Malvolio without any of Malvolio's refinement—one who fancies himself irresistible, while he is really intolerable to women of every class for his vanity, his stupidity, and his perfumed curls. This is plainly put in 1391, 2:

> Qui omnis se amare credit quemque aspexerit,
> *Quem omnes oderunt qua uiri qua mulieres.*

Again, in 923, Acroteleutium says

> Populi odium quidni nouerim magnidicum cincinnatum.

And lastly, observe the closely parallel passage, 91–94, which, though probably not by Plautus, yet shows what view was taken of the character of the *Miles* by the actors of the play:—

> Ait sese ultro omnis mulieres sectarier:
> Is deridiculost quaqua incedit omnibus:
> Itaque hic meretricis labiis dum ductant eum
> Videas maiorem partem ualgis sauiis.

The conjecture *nunc* is, therefore, certainly wrong. But what meaning would *non*, the reading of all the mss, give to the sentence? A meaning, thoroughly consistent with the character of Periplecomenus, on painting which Plautus has spent already much pains; and he might therefore fairly expect the idiosyncrasies of Per. to be now familiar to the audience. Per. has been carefully described (670–720) as an opponent of matrimony and an upholder of the superior blessedness of a celibate life. Now, on hearing that the *Miles* boasts that all the women go after him unasked, he observes, "I' faith, there's many a man in Ephesus would fain your words were true;" that is, there is many a husband would be glad enough to find himself rid of his wife by reason of the attractions of the *Miles*—glad enough to see his wife running after the *Miles* or anyone else, provided only she left him. Of course Per. uses *sectarier* in a slightly different sense from that which it bears in the mouth of Palaestrio. But that heightens rather than lowers the probability of this view.

780. **ita esse**: sc. *eum*.

781. **confer ad conp.** "cut short": see Cas. iii. 1. 3–5.

784. **aequi faciam,** "I am indifferent": cp. *aequi boni facit* Cic. Att. vii. 7. 4.

786. **cor**: the seat of the feelings; generally in Pl. of the intelligence: see on 203. For sentiment, see Cist. i. 1. 67.

787. **lautam** = *quae Lucinam experta sit:* cp. Amph. ii. 2. 37 *ad aquam praebendam commodum adueni domum | decumo post mense;* and Ter. Andr. 483 *nunc primum fac ista ut lauet.* Per. originally meant to ask does Pal. need a "swell" woman, but then plays on the meaning of *lauta*, just explained. Pal. again, affecting to understand *lautam* literally, replies *siccam at sucidam*, "dry but juicy": these words also have a double meaning, and describe a state of body which we might call "in good hard condition, but not overtrained": cp. *corpus solidum et suci plenum* Ter. Eun. 318. *Siccus* also means "sober" in Pl., and is opposed to *madidus* "drunken."

792. **crinis.** "Married ladies in Rome used to arrange their hair in a high *toupé* called *tutulus* fastened on the top of the head by means of ribbons. This, at least, seems to us the right explanation of the description of the *tutulus* by Varro (vii. 44), *tutulus appellatur ab eo quod matres familias crines conuolutos ad uerticem capitis quos habent uitta uelatos, dicebant tutulos, siue ab eo quod id tuendi capilli causa fiebat, sive ab eo quod altissimum in urbe quod est, arx, tutissimum uocatur*" Guhl and Koner, p. 491. Hence *capere crines* = *nubere* in Most. i. 3. 69; Festus tells us *senis crinibus nubentes ornantur:* cp. *uinxit et acceptas altera uitta comas* Prop. iv. 11. 33.

793. **erro,** "I am at a loss."

794. **adprime,** ante and post-classical; never found in class. writers except (perhaps) in Nep. Att. xiii. 4. *Ancilla* is used by Pl. as the fem. of *seruus; serua* is very rare, but *conserua* is often used. So Cic. Off. i. 31. *seruorum ancillarumque.*

797. **quasique.** The constr. after *simulet* is here varied: cp. 992.

faueae, "*fauea* παιδίσκη, *faueus* παῖς." Gloss.

798. **interpres,** "a go-between," from *inter* and Sanscr. root *prat* "to spread abroad," with which are connected πλατύς *latus.* Curtius connects φράζω with this root.

799. **meas:** sc. the girl and the servant-maid promised in 789 and 794: see, however, critical note, where I have suggested *ego recte arrectas meas* (sc. auris) *tibi dabo.* This would be much nearer to the mss, and *recte arrectas* would be very Plautine: cp. *firme firmus, misere miser, inpudenter inpudens, sapienter sapere,* &c.: see note on 258, and especially *recta . . . rectam,*

491, and note. *Recte arrectas* would be closely parallel to *docte perdoctam* in 258.

801. **eius modist.** These words are parenthetical: cp. 921; the usage is common in Pl.: see, e.g. Amph. i. 1. 286, ii. 1. 45; As. iv. 1. 43, v. 2. 85; Men. iv. 2. 52: there is a longer parenthesis in Cur. ii. 3. 75.

802. **studiosus**, not found elsewhere with dat.; it here follows the regimen of the verb *studere;* it is found with *ad* and *in*, and absolutely. **aliae** = *alii.*

807. **quem**, fem. in old Lat.

808. **pax**, "enough." Hesychius explains πάξ by τέλος ἔχει. The word of course has nothing to do with the Lat. word *pax*. In Trin. iv. 2. 49 *pax periisse ilico* we may translate "hey presto, gone." So *pax: nil amplius* Ter. Heaut. 717.

810. **enim**: see on 428, 1289.

811. **defendas**, "sustain your *rôle.*"

812. **ei** = *i* imper. of *ire.*

ACT III.—Scene II.

813. **turbo**: see on 479.

816. **nisi negotiumst**, "if you have nothing else to do": cp. *mihi negotiumst* Amph. iv. 3. 4.

818. **operaest**: see on 252. For *quid iam*, see 322.

819. **quid 'sorbet,'** "why 'gulps'"? See 316.

illud stertit uolui dicere: see on 27.

823. **tetigit.** *Tango* sometimes means to lay hands on for the purpose of theft, hence *tagax* = "light-fingered" Cic. Att. vi. 3. 1.

824. **nardini.** *Nardīnum* (sc. uinum) is "wine flavoured with nard"; nard and myrrh were often used for perfuming wines.

825. **suppromu's**, "you are under-butler." So in Pseudolus *Subballio* = "Vice-Ballio."

826. **qui**, "How came it that he went asleep? With his eyes." The same joke recurs in Merc. i. 2. 72.

830. **uotuit** = *uetuit*. So *uocare* is the archaic form of *uacare*. Hence the play on the word *uocent* in Cas. iii. 1. 13:—

St. Fac habeant linguam tuae aedes. *Al.* Quid ita? *St.* Quom ueniam *uocent*.

831. **heminas**. The *hēmīna* = half a *sextarius*.

832. **in prandium**, "for his luncheon."

834. **quia enim**: see 1001. "Why! because." *Enim* is corroborative, not illative: see on 1289.

835. **gutturem**: see on 18.

842. **Lurcio**. So Fl. spells the name of this slave. He holds that such characters should always have a Greek name; but a stronger reason for giving up the ordinary reading, *Lucrio*, is that that word would of course come from *lucrum*, which has the *ŭ* naturally short. Now, Plautine prosody does not permit the lengthening of a naturally short vowel by a succeeding mute and liquid. *Lucrio discruciabere* can hardly be admitted either, for a dactyl in this part of the senarius is avoided by Pl. Yet *Lucrio* would give an excellent sense to an otherwise somewhat pointless verse, "in spite of *your auspicious name*, you will come to the rack." Pl., moreover, is fond of playing on names. We have in the *Bacchides* a play on Λυδός and *ludus*; in the *Persa* on Σατυρίων and *satur*; in the *Pseudulus* on Σιμίας and *simia*.

844. **itan uero**, "Oh, yes!" ironical.

delices, "blab" = *deliques* = *clarify* = *explain*.

845. **sagina . . . cellaria**, "my storeroom-cramming."

846. **promptet** = *promat*.

850. **hoc** = *hac de causa*, and *illi* = *illic*; "that was the reason why the wine-jars so often stood on their heads there" (i. e. were turned upside down, to empty them of their contents). See on 297; so *istoc* in next verse = *ista de causa*.

851. **cassabant** = *quassabant*: cp. *delices* = *deliques*; "that was not the reason why the jars were so unsteady." But Prof. Nettleship thinks it is freq. of *cado*. Paul. Fest. has, p. 48, *cassabundus frequenter cadens*: see also Varr. L. L. 7, 53.

852. **loculi**, "spot," dimin. of *locus*. Pl. has some strange dimin., e. g. *recula* dim. of *res* (Frag.); *spēcula* "a gleam of hope" Cas.; *uxorcula* Cas., *ralla* (= *rarula*) Epid.

853. **aula** = *olla*. **sic**, δεικτικῶς.

855. **conplebatur** = *complebat se.*

856. **ubi . . . cadi**. The Roman *cadi* and *amphorae* were long, slender vessels, ending in a point. They were usually buried in the ground to one-half or two-thirds of their length, or put up against the wall of the cellar in an oblique position, to prevent them from falling (Guhl and Koner, p. 458). The latter position is probably the one referred to here, for thus only can the joke (such as it is) be explained. The slave pretends that there was one slippery spot, owing to which the *cadi* sometimes slipped from their position, and emptied their contents into the pitcher, *aula*, which stood hard by; hence, when the *aula* began its revels the *cadi* tottered, whereas usually the drinking and staggering are done by the same person.

857. **iam**, "by this time, it has come to this that": *iam* in the next verse and 863 means "presently."

862. This verse, like 1131, is addressed to the spectators: *huic* refers to Pal. For the unnatural position of *huic*, cp. *illic hoc homo denuo uolt pallium detexere* Amph. i. 1. 138; there is a similar *hyperbaton* in Amph. ii. 2. 16; As. i. 16.

865. **infortunium**, "the punishment"; Lurcio makes over his share of it to Pal.

873. **succedit sub manus**, "comes to hand" (lends itself to my manipulation), a metaphor probably taken from pottery.

ACT III.—SCENE III.

875. **ordine**, "from beginning to end."

881. **meretricem . . . clamst**, "every one knows how much good there is in reminding a woman like me." An ironical remark. Literally, "it is no secret (ironically) how much good there is in reminding one like me." But *nil clamst* is a very doubtful expression, and probably we should read *me* or *mi clamst*. In Pl. *clam* is followed by dat. accus. and abl.

882. **ultro**, "unasked."

883. **morium**, "a particle." *Morium* is the Latinized form of *μόριον*, a particle. Pl. very often gives a Greek word a Latin inflexion—as in *dulice*, *euscheme*, *comoedice*, *compsissume*—in this play; and *prothymiam* Stich. ii. 2. 11; *eccheumatis* Poen. iii. 3. 88. We also find *musice*, *basilice*, *more* (*μωρῶς*), *prothyme*, *pancratice*, *athletice*. Ritschl's *loream*, which has been generally accepted, is not at all like *moram* of the mss, and such an expression is utterly unsuited to Acr.: "the small thin wine of your discourse" is much too high-flown for Acr., and is not in any way borne out by her other words. *Adbibere auribus* is such a very common figure that it does not in any way justify the introduction of *loream*. In fact, *adbibere auribus* can hardly be called a figurative expression at all. The use of Gk. words with Lat. inflexions is quite a characteristic of Old Lat., e. g. *schemam* (*σχῆμα*) Amph. prol. 117; *glaucumam* (*γλαύκωμα*) Mil. 148; and Priscian quotes *syrmam* from Valerius; *diademam* from Pomponius; *dogmam* from Laberius; so *lampadis* (abl.) should probably be read in Men. v. 2. 28; and *lampadam* Cas. iv. 4. 16: cp. also *architectus* in 901, though we find *architectones* 919, *architectonem* Most. iii. 2. 73. So also *Tranius* for *Tranio*, *Alcmeus* for Ἀλκμέων, *Electrus* for Ἠλεκτρύων.

884. **potisset** = *potesset* = *posset*; so *potissit* = *possit*, *potisse* = *posse*.

deasciari. This word means "to hue or cut with an axe," and is usually applied to the removing of rough excrescences; hence = "to smooth or polish"; so *deruncinare*, 1142, means "to plane off." These words may both be translated by our slang phrase, "to polish off"; the phrases mean "to cheat, cajole," the victim of the imposture being compared to the wood which the joiner fashions as he pleases, just as the cunning slave makes the *Miles* believe what he pleases. The idea underlying the phrase *succedit sub manus negotium* ("accommodates itself to my manipulation") is somewhat similar.

886. **regionem**: see on 233.

888. **meminisse** = *ὥστε μεμνῆσθαι*: cp. *celerem sequi* Hor. Carm. i. 15. 18; *catus iaculari*, *celer excipere* Ib. iii. 12.

891. **ergo . . . utrumque**, "that is why I am afraid of this very thing (viz. forgetfulness), because in this case what we have to do partakes of both qualities" (good and bad).

896. **ita uos decet.** These words of course refer to the sentiment expressed in the words now lost, and must, as well as *ne . . . conueniunt*, remain unexplained until the lost words are discovered.

898. **noster esto :** see on 334.

901. **architectust :** see on 883.

903. **onerauit,** "crammed" (with instructions): cp. *dolis astutiisque onustam* Epid. iii. 2. 29.

meditatam, especially used of practising a *rôle:* cp. *nugas meditari* Pseud. iv. 7. 107. Except in Pl., the participle = "studied," not "practised," as here.

909. **animum adieceris,** "have taken a fancy to."

914. **conmeminere :** sc. *Acr. et Milphidippa.*

920. **materiarius,** "the timber-merchant," who would supply the timber for the ship; the *Miles* is referred to, who would supply the *materies* on which they should exercise their craft; *architectus* refers to Pal.; *fabri arch.* to the women and Per.; *nauis* (the end or object of the work) is the overreaching of the *Miles; carina* is the *plan* by which they mean to carry out that end.

921. **indolem . . . ingeni,** "*ingenium* is related to *indoles* as *seed* to *bud*," Doederlein quoted by Bx.

926. **potin ut** = *potisne est fieri ut.*

928. **age . . . abite :** see on 78.

929. **insistite :** cp. 774.

933. **hanc ;** sc. *Milphidippam.*

935. **oneratum,** "crammed" (with lies). *Onerare* is one of the many phrases meaning "to deceive, cajole" in Pl.; *sarcinam imponere* is used in the same sense in Most. ii. 1. 83; and afterwards, in same play, *senex uehit clitellas :* cp. our phrase "to impose on." For *egone* in next verse, see on 439.

938. **dolamus :** see on 884.

941. **compsissume,** from *κομψῶς :* see on 883 and crit. note.

confuturum, found only here; we have *confore* Ter. Andr. 167. Note the recurrence of *con-* in this verse and the next;

yet it can hardly be intentional, for if it were, the poet would surely have increased the assonance by writing *nostrorum consiliorum* for *nostr. mal.*

ACT IV.—Scene I.

952. **condicio**, gen. "a match, matrimonial contract," here "an amour, intrigue, *bonne fortune.*" In Capt. i. 2. 71 *condicio* is "an engagement to dinner." So Mart. xi. 52. 1, Cenabis belle, Iuli Cerealis, apud me; | *condicio* melior si tibi nulla, ueni.

956. **clandestino**, *ἅπ. εἰρ.*: cp. *cottidiano* Capt. iii. 5. 67. Another archaic adv. is *nox* As. iii. 3. 7; and *principium* Capt. v. 4. 29, though there *prin.* is taken by Bx as a subst. in apposition with *id.*

957. **arrabonem**, "earnest of her love"; *arr.* is a part of the purchase-money given in advance: *pignus* is a pledge to be restored on the carrying out of the contract, for security of which it was given; *arr.* is from Hebr. עָרַב "to give security."

958. **a**: see on 151.

959. **pulcram pulcritudinem**: cp. *amoena amoenitate,* Capt. iv. 1. 7; *miserruma miseria* Amph. ii. 1. 43; *uenus uenusta* Most. i. 3. 5.

961. **festuca** = *uindicta;* here, as often, Pl. introduces Roman customs into Greek life. See on 1435.

964. **cupiunt.** *Studere, uereri, fastidire* are also found with gen. in Old Latin. See on 482.

968. **ad**; *ad* = *πρός* gives the standard by which the value of a thing is estimated, as in *nihil ad Persium* Cic. De Or. ii. 6. 25. So Capt. ii. 2. 25, *ad sapientiam.*

971. **eam copiam** = *eius rei copiam.*

973. **quae cupiat**: see on *quae me ambae obsecrauerint* above, 62.

974. **sicut.** Bx and Lorenz here ascribe to *sicut* a causal signification, or at least an accessory idea of cause, and render

"inasmuch as (especially as) her sister has arrived," &c. This usage is ascribed to *sicut* only in one other passage in Latin literature, Epid. ii. 2. 87, for Pers. i. 3. 57 is a highly doubtful passage. Langen (*Beiträge*, p. 249) rightly denies the possibility of this usage of *sicut*, and adduces passages in which *sicut* is used to introduce an explanation or illustration of what goes before: see above on v. 518, where he would render *sicut . . . nescio* "I mean, I do not know." Epid. ii. 2. 87 easily falls in with his theory, *nunc occasiost faciundi priusquam in urbem aduenerit*, | *sicut cras hic aderit; hodie haud uenerit*, "before he comes to the city, I mean before to-morrow," "morgen *nämlich* wird er hier sein." Here the sentence is elliptical. Pal. would naturally have said, "Tell her to go where she pleases—I mean, tell her to go with her sister and mother, who are waiting for her." What he does say is, "tell her to go where she pleases" (and an opportunity offers itself), "I mean (for instance) her mother and sister are here," &c. The sentence is better explained by supposing *sicut* to rest on some such ellipse as I have postulated, than to ascribe to *sicut* a most unnatural and quite unexampled signification. Langen supplies a slightly different ellipse, "Ich gebe dir diesen Rath, die Mutter und Schwester sind nämlich da, um sie zu holen." We might reproduce the idiom by a French phrase, "Tell her to go where she pleases; *à propos* her mother and sister are here, and want to take her."

977. **occasionem . . . ut**: cp. *spes ut* Bacch. iii. 1. 3; *causa est ut* Capt. ii. 2. 7. *Extrudam* is the conjecture of Lambinus for *excludam* of the mss, which perhaps it is wrong to reject; *extrudam* has been (perhaps hastily) accepted on the Lambinian canon "*extruditur* qui intus est, *excluditur* qui uolt quidem introire sed prohibetur introitu." Yet from one point of view, *extrudere* "to put out" is hardly so suitable here as *excludere*, "to put out and keep out"; and indeed *excludam* might be defended by the use of *prohibebo* in an analogous passage in Ter. Phorm. 425, *aut quidem cum uxore hac ipsum prohibebo domo*.

979. **per gratiam**, "amicably," so in 1125, 1200.

983. **mutet fidem**, "break faith," as in Phorm. 512.

984. **Vah . . . amet**, "Tut! you're joking; why you are the apple of her eye." For *quae amet*, see on 62. For *oculos*, cp. 1330, and *oculissumum* Cur. i. 1. 16 (= *carissumum*, cp.

ipsissumus Trin. iv. 2. 146; *geminissumus* Pers. v. 2. 49; *patruissume* Poen. v. 4. 36; so *Poenior* Poen. v. 2. 31).

ACT IV.—Scene II.

992. quasi: cp. 797.

993. ecquid, "at all": cp. 1106, 1111.

994, 5. ecquis . . . suo, "Is there any one here to pry into my doings, who concerns himself with other people's business, who lives at his own charges (and, therefore, not having to look after his own affairs, has plenty of time to devote to other people's)?" This passage is usually rendered unintelligible by corrupt ms readings, *curet* and *uiuat.* I have corrected these. They were, no doubt, assimilated to the mood of *aucupet*—a very common error of copyists. *Vesperi* is the evening meal, and *qui de uesperi uiuit suo* is one who can live on his own resources, and therefore has the more time for busying himself about other people's affairs. Cp. a very similar passage, and one which throws much light on this, Truc. i. 2. 40, 41:—

A. Nimis otiosum te arbitror hominem esse. Di. Quianam arbitrare?
A. Quia tuo uestimento et cibo alienis rebus curas.

So that *qui de uesperi uiuit suo* means pretty much the same as *otiosus homo.* If we read *curet* and *uiuat* it would be necessary to translate, "Is there anyone here to pry into my affairs, *to* concern himself with other people's business, *to* live at his own charges?" which obviously runs counter to the meaning of the passage.

1000. cinerem. Ashes were used to clean and brighten plate. Her remarks want nothing to make them *more clear.*

1001. quo . . . enim, "How do you mean? Why, because" &c.: see 1289.

1003. illa ipsast, "the mistress." When Pal. thus speaks of the mistress, the *Miles* says that he "begins to feel a fancy for her." "What," says Pal., "before you've seen her?" "Oh," replies the *Miles*, "it is all the same as if I were looking at her, so completely do I trust your account of her. Moreover, this little craft, as you call her (Milphidippa), inclines me to love in absence." Pal. "Not (to love) her; she is betrothed to me; if the mistress weds you to-day, I shall at once make the

maid my wife." The *Miles* meant to say that the *soubrette* disposed him to amorous thoughts about the mistress, though not present. Pal. understands him to say that in the absence of the mistress the maid inspires him with love for her (the maid). So Bx understands the passage, but both reading and meaning are doubtful. On the whole, I am disposed to think that the *Miles* does express amorous feelings for the maid in the absence of the mistress. Such a trait is consistent with his character as elsewhere pourtrayed in the play. Cp. 1105–1115. *Celocula* dimin. of *celox* (as Milph. has been called, 986).

1008. **conloqui** generally takes accus. in Pl.

1010. **euenat,** Old Latin for *eueniat;* so *euenant* for *eueniant,* and in other compounds of *uenire*, as *peruenat*, *aduenat.*

1012. **homo . . . sit,** "There is one (that is, I, Pal.) who knows where is what you (i. e. the *Miles*) want."

1014. **immo etiam,** "Just so. And yet you do not keep it dark." For *immo etiam*, cp. 1401; also *immo etiam; uerum quantum adtulerit nescio* Bacch. ii. 3. 82; Rud. ii. 4. 23; and Poen. i. 1. 60.

1016. **signum,** "watchword, *parole*" = σύνθημα: cp. *cum signum meum acceperit* Tac. H. i. 38. It was the custom for the Emperor to give the watchword *signum dedit* OPTIMAE MATRIS Tac. Ann. xiii. 2.

Baccharum. The secret society of the *Bacchae* was broken up about 568; hence it has been argued that this play must have been written before that year. It must have been written after 550, as may be inferred from the allusion to Naevius (v. 211); but this verse can hardly be held to give any *datum* for fixing a posterior limit, as of course the reference to the *Bacchae* might well have been only a reminiscence of their practices, merely suggested by the allusion to a password.

1017. **istuc**: sc. *faciunt:* cp. *quod ancillas meas* | *suspicabar* (sc. *facere*) As. v. 2. 38.

1018. **ex procliuo planum**; *procliuus* (classically *procliuis*) is "downward sloping"; when contrasted with *planus*, as here, and Rud. iv. 4. 28, it means "difficult"; yet when it stands by itself it means "easy," as in *tam hoc quidem tibi in procliui quam imber est* Capt. ii. 2. 86. It is wrong here to explain, with Lindemann, "easy as it was, you have made it easier." The

fact is, that *planum* has two meanings—"evident" and "level," and *ex procliuo* is introduced merely to supply a play on *planum*, without any thought of the comparative difficulty of going downhill or travelling along a level plane: but in the passages where it occurs by itself, the idea of the facility of downward motion is clearly present to the mind of the writer. For *enim*, see on 1289.

1019. **uel adest uel non,** "As you please, whatever you wish," and as it is clear that the speaker desires the absence of eavesdroppers, the phrase is equivalent to a statement that there is no fear of a surprise. See on 25.

1020. **tribus uerbis.** *Tribus* is used where we should say "a couple" Cic. Fam. ix. 19. 1. *Longinquo* = *longo*, "protracted," as in Cic. Caes. Liv.; so *longinquom loqui* Merc. iii. 4. 25. *Iam ad te redeo* is addressed to the *Miles*.

1028. **aciem,** "sharpness."

1029. **uenator,** "take your cue from me" (lit. "pursue the plan according to what I say").

1033. **tis,** O. L. for *tui;* so *mis* for *mei* Enn. Ann. 131.

1043. **deus . . . esset** = *homo quisquam fuit dignior deus qui esset*, "worthier to be a god," a curious hyperbaton, if indeed the reading is right.

ergo, "then he is not human at all—(aside) a vulture has as much humanity as he." *Volturius* is generally a type of rapacity; Cic. calls Verres *uolturius prouinciae;* so also in Trin. i. 2. 64; here it is merely an expression of detestation.

1044. **magnum me faciam,** used in same sense as *carum te habes* above.

1047. **quanam ab.** Anastrophe of the prep. is very frequent in Pl. **occursant**: see note on 482.

1054. **Achiles.** The mss give *Achilles*, which Bx retains, scanning *fiat* as one syllable. It is, however, very probable that here and at 1289 Plautus followed the alternative Greek form Ἀχιλεύς. In 57 either form may stand: see note on 1289.

1058. **pollicitares**: see on 172.

1060. **quemquam,** fem.

1061. **Philippum** = *Philipporum* = *nummorum Philippeorum*, "golden Philips," *auri* depends on *Phil.*: cp. *Louis d'or.*

1063. **auaritia,** "rapacity, greed"; our word *avarice* connotes rather the desire to *keep*, but *auaritia* in Latin expresses the desire to *acquire*. Hence *auaritia* may be a quality of the most lavish spendthrift.

1064. **mille,** always subst., never adj. in Pl.; so *mille annorum* 1079.

1065. **montis,** "not blocks (ingots) of gold, but whole mountains": cp. *montis auri* Ter. Phorm. 68.

1066. **sublecto,** "wheedle," frequentative from *sublicere;* so we have *electare* from *elicere* As. ii. 2. 29 (as well as *electare* from *eligere* Truc. ii. 6. 27); *oblectare* in Pl. = "to support, sustain."

1072. **sisti,** perf. ind. 2nd pers. from *sino.*

1077. **quas**: for *ex iis quas*, see on 355.

1081. **perii.** "Bless me," an expression of astonishment: see 119.

1087. **sollicitum,** from *sollus cieo*, "thoroughly roused"; *sollus* = ὅλος, is also found in *soll-ers soll-ennis.*

1088. **cordate,** "cleverly"; *cor* in same verse is the "heart," so that there is a sort of play on the two meanings of *cor*, "heart" and "intelligence."

1089. **istic,** "in the house of Per."; *hic* in next verse is "in the house of the *Miles.*"

1092. **tago,** old Latin for *tango;* hence *tagax*, "light-fingered" Cic. Att. vi. 3. 1.

1096. **amiserim,** "let her go"; this is the usual meaning of *amittere* in Pl.

1098. **clementissume,** "most decently"; cp. 693.

1105. **conuenitne eam,** "has she (the sister) visited her?" (Philocomasium).

1106. **fortis,** "fine": cp. "braw lassie." See on 10.

1114. **istuc quod**: cp. 765. The natural construction would have been *de isto quod das mihi consilio uolo te cum illa uerba*

facere; when *isto consilio* is attracted into the case of the relative *quod* it becomes necessary to resume the abl. in the pleonastic words *de ista re.* Cp. also 355 and 1077.

1116. **nam . . . tibi,** "for you know thoroughly how to talk to her."

1117. **qui . . . adeas.** This is an elliptical expression for *qui potius* ego cum illa uerba faciam *quam tute adeas.*

1128. **impetrassere,** old fut. infin. for *impetraturum esse.*

1130. **numquid . . . militem,** addressed to the spectators, "do you think he at all fails to realise the description I gave you of this amorous captain just now?" (i.e. in 775 and foll. vv.) *Atque* is used on account of the comparison implied in *demutare;* so *simile atque* is found above.

1134. **satin ut,** here = *nonne;* the use is slightly different in 481.

commoditas. *Commoditas* is found only in sing. in Pl., and always means "convenience, opportune appearance": see on 1383.

1136. **eos.** After *uideo* R inserts *iam*, Bothe *ego*, to obviate the *hiatus.* I read *eos*, which would easily fall out after the last letters of *uideo. Eos* often suffers elision and synizesis together, e.g. in 240 tam similem quam lacte lactist: apud te *eos* hic deuortier.

ACT IV.—SCENE III.

1137. **arbiter,** "witness" (from *ar* = *ad* and root *bĭ* in *bīto* = *eo*). Horace, it will be remembered, speaks of *locus late maris arbiter* = "commanding a view of," and he also calls Notus *arbiter Hadriae.* It will be instructive for the student to trace the successive steps which led from the one notion to the other.

simul. The form *simĭtu* is common in Pl. Weise has carefully altered each passage where the word occurs so as to make the penult. short: *simitu* occurs at the end of a hexam. in Lucilius.

1138. **et ego uos:** sc. *uolo conuentas.* *Nēminem* is dissyll.

1140. **quia . . . parietem,** "Why because, in comparison with you, I am not fit to drive a spike into the wall" (i.e. to be called a common workman, much less an architect).

1141. **heia uero** expresses gratification at what is said, mixed with an expression of doubt of its truth, something like, "Oh come now, you don't say so." *Heia* by itself can express either of these two feelings which are combined in *eia vero ;* it is used (1) in simple admiration; (2) in gentle remonstrance, as *heia, mea Iuno, non decet te* Cas. ii. 3. 14. It is also (3) used ironically, as *heia credo* Capt. v. 2. 9, and (4) in strong exhortation, as in *heia age.*

1142. **deruncinauit**: see on 884.

1144. **operam adiutabilem,** "yeoman's service."

1149. **istuc,** that is, "her departure."

1153. **nihil huius,** *nihil huius eius istius* (rarely), as well as *quod quidquid huius,* &c., are found in Pl. *Quoad (quod) eius fieri potest* is very common in Cic. Epp., and is one of the many coincidences between the diction of the Comic Stage and the Letters of Cic.

1154. **siluai,** "material," like Gk. ὕλη.

1156. **quod** = *eo quod :* see on 355. *Situm* is a *uox propria* for money deposited in a bank to be drawn upon. "We six have a fund (stock, capital) of artifice to draw on large enough for the capture of any town": cp. *apud tarpessitam situmst* (argentum) Cur. ii. 3. 66.

1158. **id,** "for that reason"; frequently after verbs of motion *id = ideo,* and *quod = quamobrem :* cp. *id huc reuorti* Amph. iii. 2. 28; *nunc hoc quod ad te noster me misit senex* Most. iii. 2. 60.

1159. **prouinciam,** "office": cp. *fontinali praeficio prouinciae* Stich. iv. 4. 16.

1160. **quod . . . uoles,** "what you require so far as I can": the second *quod = quoad.*

1165. **omne ordine**: sc. *tenes.*

1166. **nisi,** "however, there is one other point": see on 24.

1169. **intus,** "from within." *Intus* in Pl. never signifies motion into a place, only *motion from* and *rest in.* See p. 134.

procul. She is to keep "a little aloof" from the *Miles,* and to affect to be overcome by a sense of his superiority.

1172. **facie**, genetive: this form of the gen. and dat. is common in Pl. We have *fide* often, also *die* and even *re*.

1175. **tibi**: *sc.* to Pleusicles.

1176. **ibi** = *tum*: cp. Amph. i. 1. 94, Cur. v. 2. 47, Ter. Andr. 379, Eun. 261, Hec. 128. We find *tum ibi* in Cur. v. 2. 48, and *ibi tum* in Andr. 106: cp. Cic. pro Caec. 27 quom Aebutius Caecinae malum minaretur, *ibi tum* Caecinam postulasse.

1178. **causiam . . . ferrugineam**, a dark-grey Macedonian hat; it had a broad brim as a protection against the sun, and was worn by the lower classes, especially sailors.

scutulam, "a patch"; *scŭtula* (dimin. from *scutra*) means properly "a flat dish or platter of nearly square form," then "any lozenge-shaped figure." The classical word for a patch is *splenium* (Plin. Epp. vi. 2. 2).

1180. **expapillato**, "with one arm bared to the breast." The ἐξωμίς is here described, a garment which had a sleeve for the left arm, but let the right arm quite free. The verse in italics was supplied by Ritschl to represent the *sense and construction* of some verse which must have fallen out here.

1182. **aliqui** = πως, "make shift somehow to disguise yourself as a skipper."

1187. **inponi**, "to be put on board."

1188. **te soluturum**, depends on some word like *dic*, implied in *arcessito*. **operam dare**, "serves."

1189. **fictura**, "the plan," = *res ficta*, the *result* of the verb *fingere*, as *pictura* of *pingere*; but in Trin. ii. 2. 86 *fictura* means "contrivance," *actus fingendi*, the *process* of *fingere*.

1191. **illi**: *sc.* to Philocomasium; *onus* is her "luggage."

1193. **prosum . . . protinam.** *Prosus* (*prosum*) refer to space, "straight to Athens" as in *non prosus uerum transuorsus cedit quasi cancer solet* Pseud. iv. 1. 45: *protinam* refers to time, "straightway": we find *ilico protinam* Cur. ii. 3. 92; *continuo protinam* Bacc. iii. 1. 7.

1195. **ut memineris**: sc. *uolo*.

1197. **celebrest** = *celebratur* = *sedulo fit*; *celebrare* = *stre-*

nuo, sedulo facere : cp. *intro abite atque haec celebrate* Pseud. i. 2. 35.

ACT IV.—Scene IV.

1207. **indidem**, "From that service, too." He promises him to emancipate him from the service of his departed mistress no less certainly than he would from his own; so *Thebis indidem* means "likewise from Thebes" Nep. Epam. v. 2.

1209. **oppressit**, "she beat down my opposition": cp. *institit, oppressit, non remisit,* Cic. Ver. iii. 135.

1210. **quia** follows *acerbumst* because it is an expression of a state of feeling.

1211. **formas**, old genetive.

1212. **super hac uicina**. These words are explanatory of *id*, "that matter, the affair of (τὸ περὶ) our neighbour." This is one of those passages in which one feels the want of an article in Lat.

1214. **decet**: sc. *gestire:* cp. 220.

1215. **eccam** = *ecce eam;* the nom. is generally used when a verb follows, as *ipsa* here. Not so, however, in 1290. When there is no verb, *eccum* (*eccam*, &c.) must be followed by the accus., as in 470, 1216.

ACT IV.—Scene V.

1217. **limis**: sc. *oculis.*

1232. **spernit** has a physical sense here, and is pretty nearly synonymous with *segregat:* cp. *spes . . . a me segregant spernuntque se* Capt. iii. 3. 2.

1233. **ergo**, "that is what makes me so much afraid, I mean his exclusiveness": *quod . . . est* is explanatory of *ergo.*

1235. **elegantia**, "his fastidiousness."

1238. **opinione**, "than he had supposed."

1240. **alio modo**. These words are explained by the follow-

ing *si non quibo . . . impetrare*, just as *ergo* is explained by *quod . . . est* in 1233, and *hoc* in 1246 by *tam . . . amarent* 1247.

1245. **sis** = *si uis*, "pray do not do it."

1253. **mutuom fit**, "it is reciprocated by me." So *mutua fiunt* in Pers. v. 1. 14; and *mutuom mecum facit* Trin. ii. 4. 37; but in Cur. i. 1. 47 Phaedromus refines on the phrase in the passage *ea me deperit* | *ego autem cum illa facere nolo mutuom* | Pal. *Quid ita?* Ph. *Quia proprium facio.* This passage is usually wrongly explained, as if *mutuom facere* meant "to borrow"; but it means "to return." The real meaning may be thus conveyed—"She loves me to distraction; and I return—no, I don't return her love." "PAL. How do you mean?" "PH. Because I won't part with any of it; I mean to keep it all myself." "To borrow" is *mutuom sumere*, as in *si pudoris egeas sumas mutuom* Amph. ii. 2. 187: cp. "affect a virtue if you have it not" (though of course this sentiment would require *careas*, not *egeas*). The phrases *sumere mutuom* and *facere mutuom* are sharply differentiated.

1256. **nasum**: see on 18.

ariolatur = *diuinat;* so *always* in Plautus. *Ariolari* never = *nugas agere* in Plautus, though that meaning emerges in Terence (Phorm. 491; Ad. 202). Cic. uses the word in the Terentian sense, *non hariolans ut illa cui nemo credidit* Att. viii. 11. 3. Ennius and Pomponius adhere to the Plautine use. The word is probably connected with *hirae* "entrails," Gk. χορ-δή, χολ-άδες: cp. *aruspex.* The only other places where the word occurs in Pl. are, As. ii. 2. 50; iii. 2. 33; v. 2. 74; Cist. iv. 2. 80; Rud. ii. 3. 17, 46; iv. 4. 96. A reference to these passages will show that Pl. never uses *ariolari* in the sense of *nugas agere.* The etymology makes for the orthography *har-*.

1257. **fecit eam ut**: see on 341.

1258. **nescio ubi hic**, "somewhere hereabout."

olet: sc. *is quem expeto. Olere* is generally personally in Pl., and means "to reveal oneself by the smell."

1261. **per oculos**, "by reason of my eyes": see 1271.

1262. **ita**, "yes," usually *itast.*

1270. **potis**: *sc.* erit.

1279. **illi** = *illic.*

sies in expectatione, "See that you don't keep us waiting": cp. *esse in quaestione alicui*, "to keep people looking for one" Capt. ii. 2. 3; *in mora esse alicui* Trin. ii. 2. 3.

ACT IV.—Scene VI.

1287. **admisse** = *admisisse.*

1289. **Achiles.** In the mss the verse runs—

> Mitto iam ut occidi Achilles ciuis passus est,

and the usual expedient has been to read *enim* for *iam*, so as to preserve the metre. I have adopted the far simpler correction of striking out one *l* in *Achilles* (see on 1054). The reading *enim* is not only unlikely as a conjecture (for why would *enim* have been corrupted into *iam* of the mss?), but it is absolutely inadmissible. Langen (*Beiträge*, pp. 261–271) shows that *enim* in Plautus is never causal (never = *nam*), but always corroborative; though in Terence it is used in the same sense as *nam* (e. g. Hec. 833; Ad. 647). Hence Langen rejects Geppert's *nanctum enim* for *namque enim* of the mss in Trin. i. 2. 23; and rightly explains *enim* as corroborative in some passages where it might seem to be causal. I find he suggests the same correction as had occurred to me in this passage. The correction had been made in my critical notes before his *Beiträge* had appeared.

1293. **nam,** "for instance." *Nam* often introduces a case in point after the statement of a general maxim.

1295. **hoc . . . consuetudine,** "so completely is dilatoriness their habit": cp. *id nunc facis hau consuetudine* Trin. ii. 2. 83. But that verse is very probably an interpolation.

1309. **abstinuissem.** For the construction see n. on 187. The old edd. (whom even Lorenz follows) read thus:—

> *Maris* causa hercle istoc ego oculo utor minus
> Nam si abstinuissem *a mare*, eo tamquam hoc uterer;

they suppose there is a play on *amare* "to have a love affair," and *a mare* "from the sea." Pleusicles is made to say, "It is the sea which has injured my eye; if I had kept away *from the sea* (*if I had kept out of love* being his real meaning), it would

be just as good as the other." But this would be an utterly *un-Latin* pun. The pronunciation of *ā măre* must have been quite unlike *ămāre.* We do not find in Pl. puns which are puns only for the eye, and not the ear. The real point of the passage is, that Pl. tells the actual truth, but in language which does not betray him.

ACT IV.—Scene VII.

1320. **stulta** introduces a sort of play on *sapis* of the preceding verse. In the mouth of Pleusicles it means "you are right;" Pyrg. takes it as if it meant "how wise (clever, sensible) you are"; and Phil. in her reply follows his lead. *Viueret = esset.*

1322. **quemuis**, fem.; for the construction, see 341, 1256.

1323. **ferocior**, "set up, elated": cp. 1390; As. ii. 4. 62; *ferox est uiginti minas meas tractare sese*, "his head is turned by the feel of my *minae*"; and *dote fretae feroces* "hoity-toity, bumptious" Men. v. 2. 17; so *ne te mihi facias ferocem*, "don't give yourself airs" Cur. iv. 3. 7; *ferocem facis te quia te erus amat* Most. iv. 1. 44.

1324. **eam nobilitatem**, "that distinction, boast," of belonging to the *Miles.*

non queo: sc. *quin fleam:* cp. 1342.

1325. **scio . . . mihi**, "No one but myself knows the anguish I feel."

1326. **nam**, "(I can understand it) for," &c.

1327. **attinuere**, "bound you to him."

1328. **lacrumem quia**: see above, on 7.

1329. **proficisco**: see 172.

1331. **adfligatur**, "dash herself to the ground.

postquam . . . abit. The historical present after *postquam quom* is a common idiom in Pl., e. g. *postquam scimus* Cur. ii. 3. 46; *grauidam . . . reliqui quom abeo* Amph. ii. 45; so Men. prol. 24, 29; Ter. Andr. 513; Hec. 826.

animo male factumst, "she felt faint, had a turn": cp. *animo malest; aquam uelim* Amph. v. 1. 6; *animo malest. Vin*

aquam Cur. ii. 3. 33. The more dignified word for "to swoon" is *linqui animo* or *linqui:* cp. Linquor *et ancillis excipienda cado* Ov. H. ii. 130. So *animus reliquerat* 1347.

1334. **habent**: *sc.* Pleusicles and Philocomasium; the lovers are supposed to forget themselves, and embrace even in the presence of the *Miles.*

1335. **labra ab labellis.** *Labra* are the man's lips, *labella* the woman's, according to Bx, who quotes Pseud. v. 1. 14, *labra ad labella adiungit;* however, we have *labra a labris nusquam auferat* Bacc. iii. 3. 76.

1345. **resipisti,** for *resipiuisti,* which is the old form of *resipuisti;* so *imposiui* = *imposui.*

1346. **apud me,** "in my senses" cp. Gk. ἐν ἑαυτῷ εἶναι Ar. Vesp. 642; this phrase is common in Ter.

1349. **nos secundum,** "carried after (behind) us through the city." *Secundum* is not elsewhere found as a prep. in this sense, except in a fragment of Pl. quoted by Priscian, *secundum ipsam aram aurum abscondidi;* it is often used as "behind" adverbially. For the *anastrophe,* see 1047.

1355. **gratiam rerum omnium.** *Gratiam* is generally followed by *pro, ob, quod, quom, quoniam;* it takes accus. with infin. only in ante-classical Latin. I do not know of any other case in which it is followed by the gen. when it means "thankfulness, gratitude." *Gratia,* followed by the gen., means "excuse, release, pardon, forgiveness"; and this sense would suit the present passage, but that *gratiam facio* would be required instead of *gr. habeo.* Pl. has a predilection for constructions with the gen.; we find a gen. after *credere,* As. ii. 4. 53; so also after *mendax* and *falsus.* *Gratias* is always used with *agere;* but with *habere, referre, debere* always *gratiam,* except when thanks are given *by* more than one person, or *to* more than one person, e. g. As. iii. 2. 1, *perfidiae laudes gratiasque habemus merito magnas | quom,* where he expressly adds that he speaks for himself and his *conlega;* Trin. iv. 1. 1, *Neptuno | gratis gratiasque habeo et fluctibus salsis.* Poen. i. 1. 6, *fateor deberi tibi | et libertatem et multas gratis gratias,* cannot be taken as an exception to the rule, because the expression is designedly hyperbolical and comic. The passage in the text is nearly paralleled by *nec tu eam habebis gratiam* Most. iii. 3. 23, where *eam gratiam* = *eius rei gratiam,* just as *eam copiam* =

eius rei copiam above, 971. By far the most usual constr. after *habere* (*referre, debere*) *gratiam* is *quom;* we have *proinde ut* Capt. v. 1. 13; *ut* Most. i. 3. 57; *si* Capt. iii. 5. 53; also simple dat., as in Amph. i. 1. 26.

1359. **obliuiscendi** = *quadrisyll.:* see Introd. ii.

1363. **non est meum,** "that is not the sort of man I am"; so *tuom* Trin. ii. 4. 45; *hoc tuom* Most. iii. 2. 102; *uostrum* Ter. Eun. 1066.

1364. **fuerim,** *fŭerim.* So *fŭit* 754; *plŭerat* Men. prol. 63. In these cases there were two roots, *fŭ* and *fūv*, *plŭ* and *plūv* (which root is perhaps found in *plōrare*). Varro says that the pres. and perf. of *pluit* and *luit* were distinguished by the quantity of the *u*.

1366. **uerum,** "honest"; in 1369 it is "truthful."

1369. **fide** has *ĕ*.

1373. **etiam nunc,** "once more, for the last time": cp. 1339.

ACT IV.—SCENE VIII.

1383. **cumulate commoditate.** *Commoditas* has generally been wrongly explained, as if it meant "advantage, benefit," or again, "complaisance, agreeableness." The word is used in these senses in the plural by Ter. (Phorm. 841; Andr. 569); but in Plautus it is only used in sing., and always means "convenience, opportuneness," as above, 1134. Here *commoditas* is used in reference to the "opportune appearance" of the *Miles.* In Men. i. 2. 31 Men. says *non potuisti magis per tempus mi aduenire quam aduenis*, to which Pe. replies, *ita ego soleo: commoditatis* (= εὐκαιρίας) *omnis articulos scio;* such, also, is the usage of *commoditatem* in Poen. iv. 2. 94. In Men. i. 2. 28 *o mea commoditas, o mea opportunitas salue*, we have a good instance of the proper meaning of this word in Pl. Again, Milphidiscus is addressed as *mea commoditas* in Poen. i. 3. 13; and Epidicus in Epid. v. 1. 8. Here *cumulate comm.* is an intentionally grotesque and inflated expression, "richly blessed with opportuneness."

1386. **expetit,** "longs for": cp. Enn. apud Cic. Ac. ii. 89 *assunt, me expetunt.* This word in Pl. means (1) "to demand," as in 620, also with object clause; (2) "to light upon,"

with accus. with *in*, and dat., Amph. i. 2. 33; ii. 1. 42; (3) *absolutely*, "to fall out, happen, occur," as in 393; (4) "to outlast," as *malo si quid bene facias id beneficium interit: | bono si quid malefacias aetatem expetit* Poen. iii. 3. 23, with which compare—

> The evil that men do lives after them;
> The good is oft interred with their bones.
>
> —*Julius Cæsar*, 80, 81.

1389. **in statu**, "has taken his stand," an expression derived from fencing, "he is *en-garde*": so *mouere hostem de statu* Liv. xxx. 18; *minaci Porphyrion statu* Hor. Carm. iii. 4. 54: cp. "Thou knowest my old ward; here I lay, and thus I bore my point."—Shakspere, *Hen.* IV. Pt. I. 215.

1391. **quemque** = *quamcunque.*

ACT V.

1394. **rapite sublimem foras**, "take him up, and pitch him out."

1397. **sit**: for *sīt* see Introd. ii.

1398. **hoc**: sc. *cultro.*

abdomen = *testis;* so *corpus* in Hor. and Phaedr.: cp. *ile* Cat. lxiii. 5.

1400. **haud etiam.** "Not yet; you speak too soon," i.e. in comparison with what is about to happen, your *perii* is too strong a word for your *present* state; when we have done with you then you may say, *perii.*

inuolo. The indic. is often used in early Lat. for the deliberative conjunctive: so *seco* 1406, "how soon am I to use the knife?"

1405. **em tibi**, as usual, signifies that a blow has been inflicted. *quor* = *cur.*

1407. **dispennite**, vulgar form of *dispendite* (*dispandite*): so we have *tennitur* a variant of *tenditur* Ter. Phorm. iii. 1. 16.

1409. **nihili factus** = *castratus.*

1413. **nepotulum**: see 1265; the dimin. indicates contempt, as in *muliercula*, *uocula*, "my poor voice" Cic. Att. ii. 23. 1.

1417. **ut uiuam**: sc. *faxim*, "I will undertake to live," &c.

1422. **ne sis frustra**, "so don't make any mistake about it": cp. *ne postules*.

1424. **mitis**, beaten to a jelly." There is a play on *mittis* and *mitis*: cp. *mollis fustibus* Aul. iii. 2. 8. Lorenz compares *πέπονα μαστιγῶν* Com. Frag.

1427. **causam hau dico.** "I have not a word to say against it, I accept the terms."

1431. **Philocomasio**, dat. for gen.: see note on 1.

1432. **portam.** I have preserved the accus. which is found in A. We find *exire limen* in Ter. Hec. 378. Hence I believe that in Capt. iii. 3. 4 the right reading is neque *exitîum exitiost*, that *exitio* is a verbal from *exire* (= ἔκβασις), and that it governs *exitium* in the accus.; tr. "there is no escape from ruin." In later Lat. *exire* with accus. means "to get out of the way of" as in *tela . . . exit* Verg. Aen. v. 438; so Lucr. v. 1330; vi. 1217.

1434. **scelus uiri.** Pl. sometimes pushes this usage very far; e.g. *hallex uiri* Poen. v. 5. 31; *hominum mendicabula* Aul. iv. 83.

1435. **iure factum iudico**, "my finding is, 'a true bill'"; the *Miles* is pronounced guilty of the offences laid to his charge, and deserving of the punishment which he has met. This is a Roman law expression. We have in this play several allusions to Roman institutions (mingled with Gk. ones, e.g. *agoranomus* 727), such as *lex alearia* 164; *portam* 359; *frequens senatus* 594; *Apuli* 653; *kalendae*, *quinquatrus* 690; *cluenta* 789; *manuplares* 815; *festuca* 961; *ludi* in the *circus* 991; *Bacchae* 1016; *imperare prouinciam* 1159; *Lar* 1339; *intestabilis* 1420; as well as the allusion to the imprisonment of Naevius, 212 ff. See also n. on 359.

1437. **studeant** with accus. is common in early Latin and in Cic. Epp., but only with neuter pronouns and adjectives; *has*

res here is in sense the same as a neuter pronoun ; however, we have *illum student* Truc. ii. 3. 16, and *res Graecas studet* is quoted from Titinius.

cantor. In the ms B the different characters are indicated by letters of the Greek alphabet. Thus the character who appears first is called A throughout, the second B, and so on. Now, if one of the actors said *plaudite*, it would be always the actor who *left the stage* last; so that he might well be designated by the last letter of the Gk. alphabet. Because Hor. in a well-known passage (A. P. 155) says, *donec cantor "uos plaudite" dicat*, it has been questioned whether it was one of the actors who said *plaudite* or a person introduced for this special purpose and called *cantor*. In Terence and in the *Trinummus* of Plautus the letter ω is prefixed to the speaker of the word *plaudite ;* in the other plays of Plautus no designation of the speaker of the word *plaudite* is found. *Cantor* is inserted on conjecture See Introd. III.

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